

SHORT DIALOGVE

PROVING THAT THE CEREMONIES, AND SOME OTHER CORRVPTI-

ons now in question, are defended, by none other Arguments then such as the Papists haue here
*tofore vsed; And our Protestant writers haue
long since answered*

VVHEREVNTO ARE ANNEXED,
CERTAYNE CONSIDERATIONS
WHY THE MINISTERS SHOVL D NOT
be removed for the Subscription & Ceremonies.

Isaiah 5. 20.

Wo vnto them, that speake good of evill, and evill of good,
which put darknes for light, and light for darknes, that put bitter for sweete, and sweete for sower.

Revel. 3. 15.

I know thy workes, that thou art neither colde nor hot, I
would thou werest cold or hot.

1. King. 18. 21.

How long halt yee betweene two opinions? If the Lord be
God follow him: But if Baal be he, then goe after him:

Printed 1605.

SHORT DIALOGUE

PROVING THAT THE CEREMONY
OF BAPTISM IS NOT NECESSARY TO
SALVATION

CONTAINING A FULL AND
COMPLETE ANSWER TO ALL
THE ARGUMENTS WHICH ARE
USUALLY BRINGED FOR THE
NECESSITY OF BAPTISM

BY
THE
MINISTERS OF THE
CHURCH OF ENGLAND
IN THE YEAR 1701

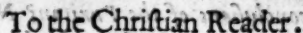
Who are there, that speak of evil and evil of good,
which are darkness and light for darkness, that put
the light in darkness, and darkness in light?

I know thy works, that thou art neither cold nor hot;
I would thou wert cold or hot.

How long shall I receive of thee, and thou shalt not
follow him, that he may follow him, that he may follow him?

Printed by

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nce at Hamp-
ton Court.

But hereby as the accusation of Papists in their presumptuous
(b) supplication & els-where, appears in some sort to be too
injust. (c) viz. That the Protestant dealing against the puritan
is forced to use their weapons, and to fly to the Catholique
grounds: so likewise is that unjust accusation commonly cast
upon the Puritan taken away, namely, that he busieth himself
about trifles at home, and neglecteth the common adversary
abroad; seeing in opposition to the questioned enormities a-
gainst the Formalists, he answereth the Arguments of the
papists, and in very deed, overthroweth a maine part of pope-
ry. For let a man but waye, the Conferences and writings of
the Bishoppes & Formalistes, with and against the Papists; as
also their conferences and writings with, and against the Pu-
ritanes: and he shall finde, that they assayle the Puritan with
the papistes weapons and groundes, and the papistes, with the

b Supplication
to his Maiestie
reason 19:
c In Spanish di
alogue, D: VVil-
liam Reinolds,

To the Reader.

groundes and conclusions of the Puritan? Neither indeede, can the formalist, gravell a papist, but by the puritans principles drawne from the word, neither can they make any shew of resistance unto the Puritans force, but by the arguments of the papist; in part denying (with them) the all sufficiency of the word written, and glancing the eye towards unwritten traditions.

I have given some little view thereof, and in part (as on the suddain I could well to minde) made a demonstration, by way of proposition and answer, in such sort, as might be contrived within these few leaues, purposing a larger discourse in a more direct method and forme of Dialogue & interlocution; And to ioine with the same an Antithesis, between our reverend predecessors writing against the papists, and our late Divins, writting for Popish Ceremonies, that it may be scene, how farre by this meanes we are gon backe, even in mayne poynts and principles of our Religion.

Further I desire thee (christian reader) to take knowledge, first that the Puritan (scornfully so tearmed) persourning the part of the old & true protestant (as he is rightly to be called) giveth such answers onely, as he hath received from our writers against the Papists, objecting the same, not with intent (though some what for more explanation be here and there added) to set downe a full resolution and satisfaction, to the reasons of our opposites: (for which by Gods grace there will be fitt tyme and place;) But only to shew how the whole frame of their arguments against us, is drawne from Popish grounds, which our owne worthies, long since haue razed and overthrowne.

Secondly, that by the Formalist, I understand not all that

dae

To the Reader

do conforme, but onely the professed Champions against
all reformation.

Thridly, that none of the arguments or sayings under writ-
ten; how (strawne, superstitious, and inconsequent soever,) but
hath ben used, and urged in effect, as here is set downe, either
by word of mouth in the hearing of many witnesses, or in writ-
ting private or publique; not by the ordinary or vulger sort of
Formalists, but by some speciall pitlers & principall patrones
of subscription, or Ceremonies.

I onely spare their names beyng all men of sort and place, as
not delighting in the disgrace of any. But beseeching the God
of all mercy, to put a speedy end to this vnbrotherly, & unna-
turall contention, by removing the fewell therof, that is, these
remaynders of Idolatry, which (e) never yet had, nor ever
shall (I hope) haue quyet possession in the Church of Eng-
land since the restauration of the gospell amongst us; w-
that so Ierusalem may be a compacted citty, as we
see in other reformed Churches, where these
(f) badges of Popish error, are Zealously
detected, and happily abandoned.



but, as word and deed both doth witness, that the

I

A SHORT DIALOGVE, PROVYNG
THAT THE CEREMONIES AND SOME
OTHER CORRUPTIONS NOW IN QUES-
tion are defended by none other arguments than such
as the Papistes haue heretofore vsed, and our Protestant
writers, haue longe since answered.

Puritan ali-
as old Pro-
testant.

New Forma.
list.

Old Proft: Yea.

New Formal

Old protest

New formal.

You are well met Sir.

So are you sir, trauell you toward London I pray you?

I shall then bee glad of your companie.

And so shall I of yours.

What newes I pray you, in the partes you come from, or in the
way as you come?

old protest:

Sir I heare a very pitifull and generall complainte of
well disposed people for the suspending, depriuing,
and silencing of theyr preachers, especiallye in Nor-
thamptonshire, where very many haue bine soe pro-
ceeded with, and I heare that the like course is taken
also in other Countries, in so much as it is certainly
reported, that the number of such as are beprived, silen-
ced, suspended, and admonished; amounts to the some
of 275. at the least: (which is a very lamentable thing,
specially in so great a want) besides many others that
are in questio, and many others who being of the same
judgment & practise are like to be talked withal, and in
the same sorte proceeded with, when the Bishops will.

New formal:

It is theyr owne fault. for if they would be conformable &
obedient vnto the Kinges proceedinges, they might liue in
peace as others doe.

old protest:

How faulty they are, God doth best knowe, and
the

the worlde may iudge in part by this, that there is not a man among them all, but is learned and fit for the worke of the ministry, in some good measure; not a man, but hath made conscience to be resident vppon his flocke, and to preach vsually; not a man (for any thing I can heare) that hath led a scandalous life. and many of them men of great excellency both for life and doctrine, and such, whose labours God hath blessed exceedingly whereas it is to apparant that ther are a great multitude of ignorat and vnable ministers, of pluralists and nonresidents, of scandalous and offen siue men; not tolerated only; but the most of them richly provided for, and greatly countenanced.

I grant them to be such indeed for the most part; as you report them, but this is their fault, that they stande more vpon trifles and matters of noe moment, than they need. ffor what is a Crosse, or a Surplice; that men shoulde leaue the great worke of their ministry for them? new formally

Sir I perceiue you are in the common error. ffor first, none of them doth leaue his ministry; but is put from it, to the exceeding greife, and sorow of his soule. old protest:

2. It is not a crosse or Surplice onely that is vrged, but a whole conformitie, which comprehendeth the vse of the whole booke of common prayer, and much more also.

3. It is not conformity only; but an absolute subscription, to .5. seuerall bookes (namely the B. of common prayer, the B. of consecratinge and of orderinge Priestes, and Deacons; the booke of articles, and two bookes of homilies) that is required: as appeareth evidently by the booke of Canons made at the last Convocation.

New Forma. *Yea but you see that the subscription is not now urged but conforming onely: yea I assure you, that if any man will but use the crosse & surplice onely; yea peraduenture but the one of them; he may be tolerated for the rest.*

Old protest *I thinke so; for a time: But you knowe that at the first, Subscription was hotely vrged, and that not by other Bbs onely, but euen by the now Archb: of Cantorbury, at such time, as conuentioning all the ministers of London before him, he tooke his leave, being to goe to the sea of Cantorbury. but when it was discerned, that a far greater number woulde refuse than was supposed, and than his Majestie and the Lords perhaps were borne in hand would; this second course was taken; that men should be pressed, (for the time) but to conformity and since (it being discerned that the number of refusers would stil be great) they haue fallé yet lower, accepting of some the use of the crosse, and surplice onely. Of others the use of the surplice alone, of others a promise to use them onely; And of some the profession of their iudgment onely that they may be used, without pressing them to the use of them, at all.*

New formal. *It seemes their dealing is the more moderate; and that therfore they are the rather to be yeilded to.*

old protest: *It is rather the more cunningg, for they may drawe men further when they will, having the booke of Canons (which they say are law) to warrant them. Neither can they in truth warrant any man (though they were willing, which I greatly doubt) that he shall be no further pressed, so long as those Canons stand in force. Yea, it is very manifest, that their purpose is to drawe men*

men on, by steps & degrees vnto subscription; for such is the direction of the Archbishop. to the severall Bbs. of his province, as appeareth by his letters written to them the 18. of December 1604. his words are these.

Your Lordships perceiuing his Maiesties pleasure & constant resolution by the Letter sent to me from the L L. I haue thought good to aduertise you of such a course, and uniforme kinde of proceeding, with the disobedient and obstinat ministers, as I thinke fitt to be obserued by my selfe, by your Lordsh. and by the rest of my brethren, the Bbs. of this province. Of such disobedient ministers, some are ~~not~~, already placed in the Church, and some are not. Touching the second, (not yet placed,) I doubt not that your Lordships will strictly obserue the 36. and 37. Canons made the last conuocation: so as none of the be hereafter admitted to execute any Ecclesiasticall function, (b) without subscription according to the tenour of the said Canons. For the others already placed as aforesaide, they are of two kinds; and might both of them, (ha-ving heretofore subscribed, be) as revolters from the same by an ordinary course of Iustice deposed from the ministry. The one offereth & promiseth conformitie, but is as yet unwilling againe to subscribe, the other in his obstinacy will be induced to yeld to neither. Touching such as wilbe contented to obserue the Orders, and Ceremonies prescribed in the Communion Booke, and fully to conformance themselves accordingly in the vse of theyr ministry, for as much as the neare affinity betwixt conformity and subscription doth giue apparent hope, that being men of sincerity they wil in short time frame themselves to a more constant course and subscribe to that againe, which they by theyr practise testifie not to be repugnant to the word of God: Your Lordships may (an act beinge made to remaine

part of the Arch-
bishops letter
vnto the Bbs.
concerning the
pressing or con-
formitie & sub-
scription,

b subscription
to be preisted ac-
cording to the
Canon.

e Conformitie
will not serue
the tyme with-
out subscription
within a short
tyme.

d Such as are
suspended nor
to be restored
without confor-
mitie and sub-
scription.

on record of such theyr offer and promise) respite theyr (c) subscription for some shorte tyme; Advirtisinge me of the names of every such person, with all cōvenient speed, that therevpon such further order may be taken, as shall be thought expedient in that behalfe. Concerninge those that utterly refuse both conformity and subscription: they are either stipendary curats, or stipendary preachers commonly called Lecturers; or men beneficed. For the two first, the interest they have in their places, is only by licence from theyr ordinary, and they are no longer to inioy them, nisi quam diu se bene gesserint. So as vppon such theyr refusall, your Lordships is to suspend them ab officio, which is in effect a deprivation to them; and consequently by the law, they are not to be restored untill they shall both conforme them selves and subscribe. As touching the third sort, for that it would not much trouble them, nor worke the conformity that is desired; to put them to silence, if they might inioy their benefices, because I suppose they haue bin hertofore peticularly admonished by your Lordships; but especially by his Maiesties proclamation dated the 6. of Iuly 1604 either to conforme them selues to the church and obey the same, or else to dispose of them selues and theyr families some other wayes, as being men unsitt for theyr obstinacie and contempt to occupy such places; they are in an other sort to be proceeded with. For in refusing to conforme themselves to vse the Communion booke, or in derogating, or depraving any thing therin contayned, or any part thereof; they fall within the compass of diuers Lawes, & peticularly of the Statute: 1. Elizab: intituled on Art. for vniformitie &c. & soe are subiect to deprivation &c. so far of this letter Besides; the Bishopp of Peterborough, hauinge suspended and deprived many preachers; afterward gaue unto

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unto most of them the vse of theyr ministry; but now of late restrayninge them of the liberty which before he granted, pressed them not onely with conformitie but also with Subscription. And the Byshope of Oxford deprived diuers for Subscription. Hereby it appeareth evidently that their pvrpose is .1. to draw men on by little and little, that they may the more easily preuaile with them whome they soe drawe 2. that the number of present refusers may be the fewer. 3. and so the clamor and complaint the lesse. 4. and lastly they may the more easily cutt of those that stande against subscription, beinge deprived of the aide of theyr bretheren, cutt of before, for conformitie.

New Formal. What may be urged herafter is vncertaine In the meane time, it is the part of a wise man, to yeald as far as he may; and so to continew the exercise of his ministry. Seeing therfore that a man may be indured for the time (and how long that may last, we do not know) for vseing the crosse and surplice only; I marvaile much that men will not yeild so far.

Old Pro. Besids the reasons before mentioned; we are of minde (for giue me leaue, seing we are entred so far into this matter, to professe my selfe to be on of them) that even these ceremonies may not lawfully be yealded to. ^{for} Such is the ieaiousie of *Iehovah*, that he will have no ceremony vsed in his service which hath not some warrant from his word. This is proved by the equity of that scripture *Deut. 4. 1. 2. O Israell harken to the ordinances and lawes which I teach you &c: ye shall not adde to the word &c.* this in part is to be vnderstood of the ceremonialls, (a) according to the holy ghosts intention, propriety of the hebrew and inter

a See Zanchius
de scriptura pag
221: How for
this purpose he
expoundeth this
scripture & the
two Hebrew
words Hachu-
kim & Hamitch
patim
* D Fulk in 2.
Phil. sect 2: D.
Whitaker in
his D. de scrip-
tura cont. hum.
trad. pag 264
how unwarrant-
able traditions

are additions to
the word, et co-
tra Dure. p. 391:

pretation of protestant writers.

New Form. *This text maketh not for this time; the case is divers; for that God himselfe under the law in speciall determined the ceremonies of the Iewes; but now into the church under the gospel there is greater liberty given of devising ceremonies without any such prescript of the word.*

Old Prot. Even this your manner of defending the ceremonies; doth greatly confirme men of iudgment against them; because you alleadge nothing in effect for these ceremonies; but that which Papists doe for theirs and whervnto our owne approved writers, haue given sufficient answer heretofore. For even the same thinge do the papists affirme as Stapleton sheweth and as Zanchius saith of them. For their blind and lewd traditions. But he answereth the same both in his booke de operibus Redemptionis, pag. 448. and in the same booke pag. 338. and also in his treatise de scriptura, as is before quoted: in all which places he divinely and as a good true protestant resolveth, how the equity of the aforesayd law *Deu. 4.* bindeth vs still; and that we are as precisely tied, yea more then the Iewes ever were (for that we have receved greater grace) to the rules of the word concerning ceremonies brought in to devine service. D. Fulk likewise, as a true and plain protestant, against the Rhemists, applyeth this scriptur against such things as are devised to bring men in remembrance and apprehension of Christ. *For we must doe in religion (saith he) and Gods service, not that seemeth good to vs; but that only which he commandeth. For otherwise, by such respects, and relations, remembrances, and apprehensions; all Idolatry and false worshippinge may be defend*

g Stapleton
prompt: Cathol.
h de operib. re-
dempt: pag 448.
et ibid; 338. et
de script. before
quoted,

quo maiorem a
thro libertatem
et eo amplius
ei debemus obe-
dientiam &c.
Zanchius de
scriptura vt su-
pra.
Fulk in 2 Phil.
sect. a

ed

ed, and this his answer against the papists he groundeth upon the selfe same text of Deut. 4. with Deut. 12. 32 see also Bilson in his Dialogue against the Popish Apology page 349. 350. edit: first.

Bilson against
Apolog.

New Form: *Authority may institute and commaunde things not so warraptable by the word, as the feast of Dedication.* Ioh. 10 ordained by Iudas Maccabeys, after the expulsion of the tirant Antiochus wherynto Christ gave allowance by his presence.

Old Prot. This instance is borrowed from the Rhemists vpon Ioh 10. cited by them for the same purpose; and answered by D. Fulk in the same place; that Christ his being in the temple, *did not allow whatsoever Macabeus did, without a warrant from the word.*

Rhem. in Ioh. 10
Fulk ibid.

Secondly (saith he) *thanksgiuing to God for the restitution of the Temple, is a thing approved by God.*

Further answer to this shalbe given els wher but let this now suffice, that no word in the text maketh for Christ his approbation of the annvall memoriall of this feast; but only that he walked in the temple, and in the porch, the place for ordinary people; therby taking occasion only to teach them; as paule for the same end went vp to the celebration of pentecoste after the abrogation therof vnto Christians: this selfe same objection likewise is vrged by Cardinall Bellarmine to the same end.

Act 20. 16 vide
Galen in hunc
locum

New Form. *We read in Iosuah, 22 that the Rubenites with the Gadites and the halfe tribe of Manasses erected a great altar nere Iordan, without any commandment from God; which yet is approved.*

de enchir. lib 4
cap. 10

Old Prot. Bristow that great papist hath long since ob-

B 3

jected

icted the same. The same also is vrged by the learned papist Masivs *for the significant and superstitious use of the crosse*. This obiection is answered by D. Fulcke in his booke against Bristow: and by B. Babington vpon the 2. commandment. And likewise by D. Andrewes heretofore reading in Camberidge vpon the same commandment. All vvhich confuting the papists for their humaine inventions, do shew how this alter mentiōed in Iosuah, *only for a ciuill remembranc, as a limit or bound.* New Form. *No ceremony is euill, the doctrine wherof is good.*

Masius in Iosua.
22
Retentio in Bri
stow motiues
B, Babington
D, Andrews

a Bellar deef
f&h, sacram. lib
2. cap. 32. pag
276 b, modo
nouissima Cere
monia nihil offi
ciac ceremonis
Dei et ibid, pag
265, a.

b confut, of. A
pol. 238,

c in Iosua 6, 3.

d lib. de script.

e in his retentio
to Bristows mo
tiues.

f B Bilson in his
booke of stue
differēce part 4

pag 569. & part
2 pag 355.

g Fulk 2, Phil.
vt supra. et colo
fia. 2 etc.

h Zuing: art: 8.
explan.

D. Willet Synop
pag 504 prin
ted 1600. and

Thom. Hawks
in Fox. Martyr

1583

Old Prot The selfe same doe (a) Bellarmine (b) Hard
ing (c) Masius and other papists say for the rablement
of their vnwarratable traditions. But this is answered
by D. Whitacker against Bellarmine in his tract. of tra
ditions, *that such things as are besides the word, are against*
the word and that an argument holdeth *negatiuely from*
the scripture (saith D. (e) Fulk) that is, whatsoeuer can
not be proved by the word eyther expressly or by ne
cessary consequence ought not to be receaved of vs &
so (f) B. Bilson D. (g) Fulk (h) Zuinglius and others
of our deivins haue argued against the popish devised
worship, and against *mans invention of holy remembraun
ces.* And D. Willet, and Tho: Hawks martyr, against
oyle and spittle and the creame; the signification wher
of and doctrine, is as good, as any of the ceremonyes
which are yet retayned: and therefore here taketh place
our Sauours reproofe of the ceremony of washing of
hands in Matt 15 &c.

New Form. *This ceremony of washing of hands in Mat.
15. was in it selfe impious and vngodly &c.*

D.

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True Protest. D. Whitaker answereth Cardinal (a) Bellarmine (objecting the same in his treatise of traditions (cited before) b) that the signification of that Ceremony of washing of hands, was good and holy; but yet reprov'd; it being a vail worship; and more stood on, then the (c) maine ordinances of God. As the Ceremonies now in question, are more urged, and pressed, than the preaching of the gospel. To the same effect he alleadgeth also the iudgment of :d: Chrysostom.

New Formal. We doe not account the transgression of a Ceremony so censurable; but onely as it is a breach of the Churches decree and constitution.

Old Protestant So answer :e: Bellarmine, :f: Stapleton, and the Rhemists Testament. And againe, :g: Bellarmine and :h: Aquinas (the subtile papists) where they held, marriage of the Cleargie, not absolutely in it selfe unlawfull, but onely in regard of the Churches decree. And this is it which est-soones they doe object; (which sounds so much now in the mouthes of our Formalists) viz. The authority of the Church, the authority of the Church. (i) Our Divines against the papists & against popish traditions haue answered, how no authority of man can simply bind the conscience. See a sound treatise of :k: D. Barnes of the same subject, how he handleth this poynt like a good protestant. To the Rhemists, (objecting the very same in effect as the Formalist doth for traditions, viz.) The authoritie of such whom Christ commaundeth us to obey; D. Fulk :l: answereth protestant like, Wee are not commaunded saith he, to obey any man, but so farr forth, as his doctrine, and decrees, are warrantable to by holy scripture. B. Bilson also hath this sound position,

B 4

which

a Bel. de effect.
sacram lib. 2. ca.

3 : pag 172.

b Whitac. cont:

trad. pag 481

pietatem quatuor

dim pre se terre

videbatur.

c ibidem 483.

d de hac consue-

tudine plus quã

de precepto devi-

nis laborabatur.

d in hem. 32. in

mach. he lotio-

ne. non erant

simpliciter scrip-

tis repugnantes

&c.

e Bellar. de effect.

sacram ad nihil

aliud de suis ce-

rimonis docet

ecclesia.

f Scip. promp.

Cathol pare qua

de a gestional. pa.

99.

g Rhemannot.

in mach. 12. 15.

h Bel. de effect.

ca pag 173.

i 3 quest. art. 11

k D. Reynolds

Thef. de ecclesia

Romana.

l D. Barnes in his

treatise that

mans constituti-

ons unde nec

the conscience.

m Fulk Rhem.

epist. to Coloss.

cap. 3: v. 5.

against popish
Apolog. pag. 13
in one edition:

* in Baldnuum
2. 6. si ecclesie au-
thoritatem ob-
ijcis, nos purissi-
mam ecclesiam;
Apostolorum
etati proximam
opponimus,

non propter ma-
datum Ecclesie
vel ministrorum
sed propter ius-
tas mandandi
causas facere ali-
quando, aut o-
mittere res adi-
aphoras necesse
est. Visinus in se-
cundum precep-
tum.

Confutac. 4. pol.
fol. 256. & 238.

(which in another were gross Puritanisme viz. *We may not* (saith he) *for things indifferent trouble the weake mindes of our brethren*, and here he playnly speaketh of the cōmaunding authoritie of the Magistrat: as appeareth by the whole drift, in that which is precedent and subsequent. And thus our writers (if they will deale soundly against the papists) must needs become puritās, as they are accounted * *M. Beza* likewise thus refelleth this common objection: *To the authoritie of the Church now: I oppose* (saith he) *in the Apostles time and of the age next ensuing &c.* And here might we further oppose the authority of all the reformed Churches in the Christian world; from whō the Church of England hath made a schisme in respect of outward Ceremonies, and only cōformed herselfe, to the sinagogue of Antichrist. And also *Vrsinus* upon the 2. cōmaundement: *We must not obey* (saith he) *for the commandment of the Church, or ministers in the Church; but for iust cause of commanding things in different* howbeit neither yet indeed are these things in their appoynted vse any way indifferēt but simple evill & forbidden by Gods word, as before we haue seene. *New Form.* *You abuse the Churches meaning and mis- understand her right intention. For we doe not urge these cere- monies as parts of Gods worship (as some of you doe slanderous- ly misreport).* *Old Prot.* So saith the pirillous papist Harding, we acknowledg ceremonies (saith he) not to be of necessity; but that they may be removed by the same authority that placed them, and alwayes we have taught the people a difference be- tweene Ceremonies, and Gods expresse commandements; be- tween the traditions of holy Fathers, and speciall ordinances of

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of God himselfe. And no otherwise (saith Bellarmine) doth
the Church (he meaneth the Romish Church) teach cō-
cerning the ceremonies and (saith Stapleton) Otherwise
they may freely be used, or not used, so that it be without
contempt &c. and the Rhemists in like sort on the
15 of Mat. verſe 18. howbeit our divines have righte-
ously condemned the Papiſts for their Church cere-
monies not withstanding this ſemblable proteſtation
in reſpect of their ſtreict impoſition and neceſſity an-
nexed unto them. In ſteed of many, I will name only
B. Iuell againſt the aforenamed Harding objecting the
ſelfe ſame excuſe, as the Formaliſt doth.

~~Old~~ To the objection that the whole troupe of theſe unhappy
ceremonies viz: the *a*: Surplice, the *b*: Ring in
marriage: the *c*: ſleeved clook; the Biſhops *d*: paſtor-
all Staffe, broken: *e*: Muſick & instruments in Churches
Croſſes: *f*: in high waies to: *g*: ſing before the Hearſe
faſting: *h*: on ſaynts Eues: *i*: Proceſſions or rogations
and ſuch like) have bene firſt taken from the heathen
and derived to us from Antichriſt. And therefore what
ſhould we do with them, but ſend them packing from
whence they came the formalist anſweareth as ſolloweth.

f: Virgil. et tunicae manicas. et habent redimacula matrae. i. d. the paſtorall ſtaffe like
vine the which the ſoule ſayes uſed de quo libro. lib. 1. c. 1. Buſinger Cap. 4 c. 1. O-
rigin reproveh this chanting and the uſe of Muſick in Englands Cathedral Churches
and ſheweth how it came from Bells Priſts. ſo turk liens lib 9 that in their ſacrificing
they were wont to uſe Piping, as Numa Pompilius is ſaid to have done. ſe. ſee for
this Morſins de praeſcriptis religionis Origine. pag 46. the heathen uſed to have ſome
to goe before the beaſt ſinging & ſo to bring the corpe to the grave Guicard, lib 2.
cap. 1. funeralium. i. before the ſolem ſacrifice of Ceres the Gentils were wont to ſiſt.
vt Alexand. ab Alexandro lib. 6 cap. 19. &c k. how this manner of proceſſion came
from the Gentiles, ſee Polydor. lib. the 6. cap 10.

New Formal. We haue rynſed and clenſed, all theſe from
popiſh and heatheniſh ſuperſtition, & we uſe them to another
end; and our intent & theirs, is diuerſe.

C

old

de eſſet ſacram.
lib. 2. cap. 315.

pag 264. 265

Ingeſtadii vide
locum.

Staple in prompt,

Catholic. libere

affum. vel nou

affum poſſunt,

modo abſit con-

temptus &c.

in defence of A-

pol. pag 384

Object.

a how it came

from the Egyp-
tians Priests. ſe.

Steuchius de ſa-

crific. Gentil de

ſcrip. fol. 70.

b It was an uſe

among the Gen-

tiles that the huſ-

band ſhould

giue a ring to

the wife, vt A-

lexander ab A-

lexandro lib 2.

cap. 5

c the heathen

Medes & Phri-

gians, moſt e-

ſteemed the ſle-

ved cloak or v-

ward garment

hanging ſleeues

vt Calues lib.

10 cap. 2. 4. anti-

queſtion:

Bell, de effect,
sacram. lib 2. 32
pag 275

a in his treatise
of reformation
divided into 7
parts fol 9

notationibus in
marryrolog.
Rom Feb. 2
De Romane ec-
clesie idolatria
pag 382
b de imag. sancti
lib 2 cap. 9
c Willet Synop:
d vide morisū,
de pur. relig. O-
rg fol. 46
* Willet Synop
409 print, 1600
* Kelon

Old Protest. So doth the Iesuite Bellarmine reason, en-
deavouring to refell the Protestants obiection how that
the Rites and Ceremonies of Papistes are drawn from
Iewes and Gentiles. *What if there be* (sayth the Iesuite)
some similitude and likenes between our Ceremonies & theirs
yet the ende and intention is diuerse; and there is a great dif-
ference betweene our manner of using them & theirs. So
likewise Baronius in effect excuseth the mingle of hea-
thenish Ceremonies after this manner. *That the super-*
stitious use of them being purified and clesned, by the meanes
of sacred Rites, & now made holy: they may well be entertain-
ed in the Church &c. D. Raynolds reproveth him, in
his booke against the Romish Idolatry; And B. West-
phaling (a) answereth in the like case. *Whosoever he be,*
Iew or Gentile, that shall observe the Ceremonies of the Iewes
not only he that doeth it vnswaynedly, but also he that doth it
to any other intent, tumbleth himselfe into the bottomlesse pit.
Thus like a zealous protestant hath the Bishop writtē.
New Form. *The cross in baptisme hath not only strength*
from the Churches authority, but from the written word of
God and it may be proved out of Ezek. 94. The Angell
is commanded to signe with TAV the foreheads of thos
that mourne and this was no doubt the signe of the
Crosse.

True Prot. This dreame is taken from Cardinall (a)
Bellarmine; and answered by D. (b) Willet and (c)
others.

* That the word TAV. signifieth a signe; and so trans-
lated by the 70. Interpreters.

2 The hebrew letter made in this forme **𐤀** hath no liknes to
the signe of the Crosse.

3 *This signe there mentioned, none but the Godly receaueth but many wicked are marked with the signe of the Crosse thus far D. Willet. more might be added: but let this suffice only giue me leaue to say, that this misticall prooofe of the Crosse, was most vnworthy of that most worthy presence before whom it was published.*

New Form. Iacob Crossed his hands when he blessed his sonnes Gen. 48. and therefore the Crosse is prooued out of scripture.

Old Prot. So plead Bellarmine and the superstitious Rhemists for their Crosse D. Fulk. answereih that Iacob layd his hands after that forme, because of the present occasion for the younger sonne (which should be greater) was placed at his left hand; the elder at his right hand see Fulk in his answer to the Rhemists as it is quoted in the margēt, oh who would haue imagined ever to haue hard a learned protestant, contrary to him selfe, so like a papist, to argue for the maintenance of these popish and diabolous formalities.

*Bel de imag. 124
cap: 29 lib. 1.
Rhem. on Luk
24. 4. 5*

New Form. In former times, they who trusted in the name of the Lord Iesus were marked with the signe of the Crosse, as Basil in his booke de spiritu sancto so hath a formalist written.

Old Prot. The Idolatrous Rhemists alledg the same place for the same end, answered by D. Fulk, with the testimony likewise of Tertullian shewing that the signe of the cross was not in any estimatiō with the Apostles, or the faithfull in their time, and that Valentinian the heretick was the first that made any account of the Crosse citing for this Irenaeus lib 1. cap 1. Here the testimony of D. Willet is willfully abused by the formalist

*Basil de spirit.
sancto cap. 27
2) In treatise of
hered. p. 11. 16. w.
Rhem. in luk 24
Fulk ibid.
* against T. H.
that spirituell and
fresh Champion
who against D.
Fulk holdeth
with the papists
the crosse to be
from the Apo-
stles time p. 140*

counterplea to
an apol epist.
sect 2 pag 141

list. For though he alledgeth *Basil* to prove that the Cross was then vsed without popish superstition; yet it is prefixed with this proviso, *which not with standing (saith he) we allow not.*

in treated o-
bed. p. 46. IV

New Form. *The Crosse, (character of Christianity and Ceremony of holy Church) hath not only prooffe from scripture, strength from the Churches constitution; but is confirmed vnto us by miracle. As, a Child Baptised* Ianuary 16. anno. 1601. whose father hearing how at the time of baptisme; his child was signed with the Crosse in the forehead in the heat of his new fangled spirit said, it would haue done as much good as, if it had bene done in the seate of natures impurity: wherupon, his next borne child, wanted that place of natures vent.

Old Prot. Sir, in your phrase of speech, you haue learned the catholike propriety, in calling the Crosse, *the character of Christianity* and in very deed your miraculous story is but an homely tale, the loofest and falsest prooffe the papists haue for their reliques and Ceremonies, is fained miracles. Now, will you beginne a new legend wating reasons, do you betake your selues to figments? I doubt not but some who goe vnder the account of conformitans, whose persons and learning I (for mine owne part) do reverence, will in their iudgments ingenuously distast this your froothy & vvoidy treatising. *Bellarmin* maketh miracles on principall reason to prooue *the Crosse to be from God*, and to the same end is it storied (not unlike to this of yours) of on *Editha*, whose body being taken vp by *Dunstan* all was found corrupted but only her thumb wherwith shee vsed to Crosse. *This fable is discovered by D. Willet*, vvith many such lik

B. l. de imag. sac
cap. 27. lib 2 pa.
151:

ex cron. Savon.

answer to Apo-
logica l epist pa.
81, sect 5

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of the same stamp, as others of our diuines haue done.
Nevv Form. *What account soever you make of the signe*

of the Crosse I can blesse my selfe vvith it in a morning,
and think my selfe better for it all the day after.

Old Prot. Oh vvho vvould haue thought in this light (O)
of the gospell that ever a graue and a reverend (O)
should be heard to speake so superstitiously. The dot-
tyng Rhemists say to the same effect; after this manner.

What forme (say they) can a Christian man use rather to

blesse himselfe, then that which was dedicated in Christs death

(meaning the signe of the Crosse). D. Fulke answer-
eth: *I would first know how a Christian man (sayth he) can*

blesse himselfe, sing it is without all cōtrouersy that the lesser
is blessed of the greater, or the better. Heb. 7.7.

Nevv Formal. *Is not the signe of the crosse, fixed in*
the seat of shamesfastnes, a most fitt memoriall that we should

not be ashamed of reproch for Christ? &c.

Old Protest. D. Fulke answereth the Rhemists obiect
ing the very same, as the Formalist doth. *I would know*

(sayth he) how that is a cōvenient memoryal of Christs death,

vvhich is not ordayned of Christ, nor taught of his A-

postles, to be such.

Nevv Form. *As for the example of Hezekiah in break-*
ing down the brasen serpent, which you so much urge for de-

molishing and utter rasing of all Idolatrous monuments and
remembrances; ther is no proportion. For they did offer in-

cense to the brasen serpent, and so gae the honour of
God vnto it but the Crosse vvvas neuer so abused.

Old Prot. This is the very evasion of the Iesuit Bel-
larmin for the maintenanc of crucifixes, images &c. he
is answered by D. :b: Willet, and M. :c: Beza in his e-

Rhem. on Luke
24. sect 5. et
Fulke ibid.

Rhem. Luke 24
sect. 5 Fulke ibid.

to the same ef-
fect is re- in-
ferred by T. H. in
his book against
ministers of De-
ven pag 120
de imig. sanct.
cap. 17 lib. 2
b. synon. p. 111.
c. vide B. 7.2. c.
p. 11. Gualdalo

multo minus ve
lim illum inter
adiaphora nume
raris quam ene
um illum serpen
tem &c.
de operibus redēp
3:8
Hooker ecclesi
astic pol. booke
5, pag 165
Hooker p. 164

pistle to *Edmond Grindall*, vvhoholdeth the brasen ser
pent vvas *more indifferent then the Crosse*, *M. Zanchius* also
maketh the *Idolatri* of the *Papists* greater then that of the
Iewes, in respect of the *brasen serpent* and if neither of these
be of respect vvith the *nevv formalist*; let him heare *M.*
Hooker himselfe, (with vvhom I think fitt to conclude)
vvho seemeth not much to gainsay the *Crosse* in some
respect to be as scandalous as the *brasen serpent* yea the *peo*
ple (saith he) are apparantly no lesse ensnared by adoring the
Cross, then the *Iewes* by burning incense to the *brasen serpent*.
Nevv Form. For kneeling in the very act of receaving
bread and wine at the sacrament, which now you beginne so
much to stand vppon: I say we are no more tyed to the ge
sture that *Christ* vled, then to the time vvherin he ad
ministrēd it.

Rhem. in 1 Cor.
11, Enik ibidem

Old Prot. So do the runagate *Rhemists* obiect, pleading
for their additions to the sacrament the adversary (say
they) meaning the protestants (though novv it grovv
eth on a pace, to be the puritan affected only) may be
beare convinced, that the circumstances in *Christs* actions
need not to be imitated, as, that the sacrament should be ad
ministrēd at night *D. Fulk* answereth, that by example we
learne, that the sacrament may be administrēd at night if
iust occation require, and after supper. but vvho knowveth
not the necessity of this time for our saviours ministrā
tion, the celebration of the passouer beginning at even
ing, and this other Sacrament being to come in the
neck therof &c. so that it maketh nothing against the
following of *Christs* example in things vvwhich may
reasonably be done of vs and namely then vvhen other
vvise necessarily a humane institution meerly religious
will

wil come in place but of this obiection in another place theris a fuller answer confirmed by diuers testimonies. Nevv Form. *If we must so strictly make the institution of Christ such a patterne for vs to follow; then must we administer the sacrament to men only, as our Saviour did, and not to women.*

Old Prot. So doe the erroneous Rhemists obiection in the place aboue cited viz: vpon 1 cor: 11. D. Fulk answereth you cannot prone (saith he) that only 12. were present, seeing it was ministred in such an house where were other men and women which doubtles were partakers of the Paschall Lamb; for a sheep of an yeare old could not be eaten of 13: persons, and an other supper also; as appeareth by the brosh wherein the sopp was dipped: whome there is no reason to exclude from the institution of the sacrament, seeing they were Christs Disciples thus farr D. Fulk.

Nevv Form. *Christ is nearer to us in the sacrament of the Lords supper then he is in the sacrament of baptisme; and therefore we ought to be more reverent in the one, then in the other.*

Old Prot. So saith the arch papist :a: Harding, and the rest of the :b: papists maytaining the Idolatrous adoration of the sacrament of the alter. as they call it B. Iuell answereth, and citeth many fathers to prooue the like efficacy in both sacraments that *Christ is present in the sacrament of baptisme even as he is present at the Lords supper* as the reader may see more at large, in defence of a pol: fol. 225. printed. 1570.

Nevv Forma. *Kneeling at the Sacrament was long before Honorius time. For we read of, Gorgonia, falling downe before the altar, as Nazianzen (her brother) recordeth, a-*

a as you may see
in fuels defence
of Apol. 3: 1.
b at Pancelius in
Cyprian, de ce-
na Dom. consu-
mans saramen-
ta tradunt illi saith
Kemnitius eu-
charist excellere
reliqua sacramē-
ta, p. 12 pag 74

bout 300 . yeares after Christ .

a Bel de sacram.
euchar. lib 2 cap
18, T. H. pag
b Rhem: in 1
Cor. 11. 29. Fulk
ibidem
in his booke, of
the difference
pag 713:
d dideresson,
Hospinian, hitor,
sacram. pag 477
M. Fox Martiro
log. pag 209:
pinned 1596:

True Protest. Indeed this Example is much made of and urged by *Bellarmino* and others (a) to prove auncientnes of adoration, and so of transubstantiation. For otherwise if they had kneeled, and there had bene no opinion of the reall Presence; it had bene Idolatrous (*saieth Aquinas*). But this is answered by D. (b) *Fulke* against the *Rhemists* obiection the same. by B. *Bilson*, (c) by *Hospinian*, (d) and others; that this kneeling of hers, was in Praying, and not Receiuing. M. Fox also in his booke of Martirs reporteth of the old Christians (called the *Waldenses*) that according to the ancient vse of the *Primitive Church*, they vsed to communicate sining. And how Kneeling in the very act of Receiuing, is an ordinance come into the Church of Christ of late dayes unknownen to uenerable Antiquity; shall els where be proved by demonstration impregnable.

New Formal. That kneeling should be a shew of Idolatry with us; it cannot be. For Idolatry must come from the hart, and if the hart be sound and noyde of superstition, all is well. *Old Protest.*

Alphonfus de
Castro aduersus
hereses lib. 2 fol
32,

So resolveth *Alphonfus de castro* against protestants obiection to the sinagogue of Rome the sinne of idolatry for their adoration to the Crosse the externall action (*saieth he*) is to be iudged good or evill, as it procedeth from the inward man; and so maketh a defence of their kneeling before the crucifix, that it is only to Christ, signified therby. This is answered by all our protestant diuines writing on the 2 commandement, that an outward action of adoration (though seperated from the inward affection) may be idolatrous this is likewise confirmed by our Martyrs: amongst whome I will only remember the

vide Calvin in
psalm 8 & Psal
40 Nicodem.

example

example of *Edw: Allen*, who readinge this place in the 6. of *Baruch* which is appointed by our Rubricke to be read in the Church viz. *When you see the multitude of people worshipping them* (meaneing the Idoles) *before and behinde; say in your hartes, the Lord liueth*: he was seduced, and so yealded his bodily presence at a Masse, although his hart detested the same. For his Conscience sorely troubled him, and he grew into a right Perswasion, that certainly *Baruch* was none of Gods Scripture. To the same end is this Example fittly cited by *D. Willet*, (a) though his painefull & right profitable Collections to the Discovery of Popery, be now a dayes: b: iested at, and a puffe made at any plaine Evidence brought forth against Apocryphall Writyngs.

Fox Martyrolog
1530

Syn pag 9. printed 1600. being reamed S O M M A T I C O S the Synopticall Theologie in preface to the conference at Hampton Court

New Form. *Though there may seeme to be some danger of Superstition in the vulgar sorte: Yet, Thanks be to God, there is plentifull Preaching to teach the people the right use of Ceremonies.*

True Protest. This goodly Pretence was first found out by Pope *Gregory*, willing *Serenius B. of Masil* not to breake downe Images, But onely to perswade the people against the Superstitious use of them: And so far prevailed this kinde of Prevention, that at last not onely the Ignorant, but the Cleargy and the Bishoppes were caried away in the 2. *Nicen* Councell, decreeing the worshipping of Images.

Greg. lib. 9, Ind. 4. epist 9.

But for this Obiection, in the Booke of Homilyes (to be subscribed unto,) it is well answered, that *Preaching is a meanes Insufficient to keepe the people from Idolatry, if the occasion still remaine, for that all men are more ready to be offended, then to be warned, all more ready to drink the poys-*

Homperill of Idiacry. see and read over.

payson, then to taste the remedy, as it is in the Homily of the Perill of Idolatry worthy the reading ouer.

New Formal. Well, If he will not Conforme; though he had the gifte of an Angell I may not suffer him to preach Sayd a Reverend Father, And another If he were Saint Paul and would not Conforme, I must be forced to proceed against him: And fit it is there should be : a: a sharpe and a quicke Course taken.

Old Protest. (b) So would the Papists haue it, And thus hath Harding written long time agoe; makeinge this kinde of Proceedinge the Grounde of his Confidence; And this is at this day one Cause of the Papists straunge Presumption; Fearfull to all Loyall Hartes. But Bishop: c: Ridly was of another minde, though at the first standing for Ceremonyes, yet dispensed with M. Bradford. *Queene Elizabeth* (of everlasting memory) as appeareth by a Parliament-record in the 14. of her raigne; testified her expresse will and pleasure, that no preacher, or minister, should be impeached, or indited, or otherwise molested or troubled (for the rites & Ceremonies in question) adding these Comfortable wordes further, that Her Maiestie as Defender of the Faith, will ayde and maintaine all Good Protestantes to the Discouragement of all Papistes. Whereunto we may adioyne the Testimony of his most Excellent Majesty (whom the Lord preserve as the apple of his owne Eye) agreeing to the same, That, (c) *they who should dislike the Crosse and Surplice as Badges of Popish error &c.* He would haue them respected equally with them of another minde. For Dissention sake (sayth D. Fulke) in matter of Externall Pollicy and Discipline of the Church &c. The (d) substance of the doctrine is not to be misliked nor
the

a 17 & H. in sundry places of their late Pamphlets doe directly enforce,

b See Hardings epistle to the Quakers before his confutation of Luels Apology. c vide Act; and Monum. Edit. 1576. Hist. Ridly et Bradford

preface to Basilicon Doron:

Fulke in them: Act. 15. sect. 12.

the Church, or Teachers to be utterly reiected. The late Archbysshoppe of Canterbury confessed, that some *who had not receined the Apparrell, he alwayes revered,* whitegift against Cartwright 299 *not onely for theyr singular Vertues and Learning, but for theyr Modesty also.* This likewise appeareth further by certaine Letters founde in the study of this Reverend Father, after his death, written to some, whom it did concerne to deale loucingly and mildely with the Ministers, who stood out against Conformity. But now the case is altered, and we are all without exception become Schismaticks, and thought not worthy to breath in a well ordered Commonwealth.

Now for as much as hetherto wee haue had some little sight of the defences which the papist hath yeilded unto the Formalist for Ceremonies in generall, & some of them in particular; let vs further consider whether he can afford some starting-holes & shifts to maintayne the palpable errors in the *Aocryphall* writings, and some other corruptions with vs in question, which tend to the no small disparidgment of holy writt,) that so with some colourable and handsome shew, he might subscribe thervnto, and perswade others to doe the like this may seeme to be a matter of some difficulty, were it not that the subtilty of some Iesuite, papist, or scholeman, is ready to help out at a pinch: But in the meane while, lamẽtable is the case of Christ his church amongst vs, that some of her principall watchmen, should in this sort patronize lyes, and vphold manifold defectes & deformities, striving against all reformatiõ, to the endangering of the substance it selfe of our religion.

Old or true Prot. *Iudith* 9. 2. 3. is appoynted to be read *October 10.* where *Iudith* commendeth the fact of *Symeon* in slaying of the *Sichemites*, condemned by the holy Ghost in the mouth of *Iacob*, cursing *Symeon* & his brother *Levi* for that fact, *Gen. 49. 7.* and therfore vve cannot approue by subscription the publike reading of such contrarieties.

New Form. *These 2. Scriptures may be thus Reconciled, Iacob* reprooueth not his Sonnes so much for the facte, as for theyr manner of Executing it, being don with Deceite and Cruelty. *Iudith* her commendation of *Symeon* & *Levi*, is for the fact, and their Zeale against adultery: and *Iacobs* curse is for the Cruelty and deceptfullnes in the doing.

Caietanus Thom
Anglicanus Ca-
tholicus ma-
gister histor.
fched super lo-
cum ex libro Iu-
dith Ricard. &c:

Old Prot. This is indeedd (saith *Pererius* that learned & subtile papist) *the sayrest and the most likely defence that he knoweth and taken it is from Lyranus*. Some other of the scholemen & papists trouble themselues much to finde out distinctions, wherby to giue some probable satisfaction to this scruple, as *Thomas Anglicus* (though a papist) leaue the same in some doubt; and for Protestants, I instance onely in *Iunius* and *Tremelius*, vvhovvrite to this effect in their annotations on *Iudith* 9. *There are two playne evidences (say they) of the impurity and falshood of this oration of Iudith. First for that the act condemned by the holy Ghost in Gen. 49. is here commended: Secondly, for that shee seeketh a blessing by lying.* Much more may be said concernnyng the reprovableness of the fact it selfe; but here is no fitt place, profesing only to sett downe the iudgment of the most approved protestant writers, and to shew hovv our nev Form-
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lists doe meet & jump vvith the papists.

New Formal. *For the scruple which you make concerning Tob: 12 (appoynted by the booke of Common Prayer to be reade upon the 4. of Octob. as if in the 15 ver. of that chapter the Angell Raphaell were made a Mediator betweene God and us, and so it should derogate from the Mediation of Christ and be contrary to 1 Tim. 2. 5.) I say, this scruple need no whit trouble you: It is taken away by this distinction, that Christ is alone indeede the Meadiatour of expiation, but the Angels & Saynts may be said to be mediators of intercession also.*

Rhemst, in the r
of Ioh. 2. & Fulk
ibidem,

Old Protest. In the self same manner doe the blind Rheimists, defend their advocation of Angels. 1 Ioh. 2. 1. *If any man sinne (saith the text) wee haue an advocate with the Father, Iesus Christ the righteous, It is true (say they) that Christ is more singularly our advocate; For he is the propitiation for our sinnes; Yet Angels and Saints are secondary Intercessors.* D. Fulk answereth, *That neither Angels, nor Saints can be called advocats, or mediators, without derogation to Christ his office, to whom it is only proper.* He is more large; you may read his answer, both vpon this place of Iohn, and likewise vpon Colos. 2 sect. 5. D. Willet also answereth to the same effect. Nowv for this 12. of Tob, and the scruple that is made heereof; let vs here D. Fulk his opinion, *It is neither (saith he) canonicall scripture, nor agreable vnto it.* Thus dealeth he like a faithfull and true protestant, not seeking shifts to delude the truth; D. Willet alleadgeth his testimony to the same end. D. Whitacker likewise against Campions reasons, affirmeth, that, *It is wholly against the Canonicall scripture, and favioureth, I know not of what superstition.* Tremelius

Synop. 345

Fulk annotat. 2.

Colos. sect. 5,
Vvhrack: ad ra-
tiones Camp. pa.
117: ad hunc:
Vide Tremel, et

Iunius annot. in
Tob. 12. 15: sta-
tuminare gravil-
simam montem
arundine

Rhemists in Re-
vel. 8.
Fulk ibidem.
V. Valler Synopf.
3 44. edit. 1600.
a Rom. 8: 27.
Heb. 4: 13.
1 John 3: 20.
Revel. 2: 23.
Psal. 44: 21.
a Chason, 6: 30:

and *Iunius* in their annotations are of the same minde, and conclude vpon the occasion of this place, *that to seeke for truth out of this booke of Toby is as if a man should assay to under prop a mountaine with a reed.*

New Formal. *Well I can shape you another answer. The Angells are Mediators of information, but not of intercession, they present our prayers, as informers.*

Old Prot. So indeed say the Idolatrous papists, as you may read the Rhemists vpon Revelation 8. and *D. Willet* in his *Synopsis*. But *D. Fulk*, and he both say, *It is without scripture or any warrant so to beleue.* Hath the :a: searcher of the hartes of all men, any need of Angells to informe him of our doings? If it be replied, to God hath no need of the word, for he can saue without it, yet is the word preached: I answer. 1. That God hath need of the word, in respect of his will and decree, that he hath willed and ordained the preaching of the word, to be the onely ordinary meanes to bring men to salvation, howsoever in respect of his absolut power, he needeth it not, being able to finde out a meanes extraordinaryly to saue without it. 2. Let the Formalist shew that God hath ordayned the Angells to this office, as to be informers, to present our prayers before him, as we can shew that God hath ordayned the preaching of the word to be the meanes to convert soules; and then we will grant he speaketh somewhat, vvhether now he speaketh nothing, in so much as we might maruaile that T. H. vvould of late blort so much paper, in this poynt especially if he were not ignorant of the writings of the forenamed vvorthyes.

Thus you see howv shiftingly & popishly the Formalists

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lists covereth and daubeth over this corruption: and so doe they likewise deale concerning the rest of Apocriphall exceptions. But let this suffice for a tast, and so vwill I proceed to some 2. or 3 poynts of another kinde. Nevv Formal. *As for the addition of the verses in the 14 psal. vii. that their throat is an open sepulcher &c. Which are not found in the hebreu, and you so much stand upon, as a corruption of the text: I tell you they are found in greece; and the Apostle alleading them in the 3 to the Romans v. 12. followeth the 70 interpreters.*

Old Rot. Is it not strange that a man learned, professing to deale sincerely, should by such an answer seek to satisfie the doubting conscience of a brother? But by this vve may see their vprightnes of dealing in the rest. To the same effect also is it novv * lately published against the ministers of *Devonshire & Cornwall*, by *T. H.* of good vvitt and paynes, yet over carried vvith selfe conceit, and preiudice of such vvho in it pleaseth him in his vvanton stile to tearme, *Punies, prosylite divines, deserving a quick course &c.* In a causes overvveening, bearing all before him, *ut olim ille, mactabant omnes denique in me &c.* but that vvwhich *Augustin* somtime answered *Pascentius, facile est ut quisque Augustinum vivat, videris utrum veritate an clamore.* It is no hard matter to overcome *Augustine*, but looke vvwhether it be by truth, or clamour, and noyse of vvords. the same I say to him, & unto a D. vvho not long since in a sermon, inveighing against the precise company, in the pride of his ovvne vnderstanding, pronounced this sentence upon vs, that he that held not the questioned corruptions to be things indifferent: vvas not a-

* which booke is lately come into my hands &c. I doubt not but the ministers whom it most concerns will dispatch a speedy answer to being a task of no great difficulty howsoever let the reader expect evident satisfaction in it convenient to what as yet hath been said or written against this cause: *August. ad Pascent. epist. 174*

ble to tell beyond five. But alas, this is no straunge thing novv a dayes; no Sermon, no Wrying vwith-out bitter Invectiues against theyr poore, miserably, & despised Brethren: This is as common in every corner, as ditchvater in vvinter; makinge theyr entrance (for manners sake) by the Atheist & Papist, who are as a formall preface to the puritan, upon whom they vomit and disgorge their poyson and gall; and howsoever calme against the 2. former, yet here they are tempestuous, and rise as the surges of the sea in a sudden winter storme.

what we are, we are by the grace of God, and as by all patience and long suffering we shall ever testifie our most faithfull loyalty, so we doubt not in all manner of true learning and knowledg to iustifie this truth against any opposite whatsoever, who shall thus directly build upon popish grounds and principles, against the foundation of our professed religion.

But that I may no further digress, let me breisly answer the poynt in hand.

For the first Formalist (who saith, that the 3. vers. in the 14 psalme are taken out of the 70 interpreters;) let him know they are not there at all; and therefore either ignorantly, or wilfully, he goeth about to delude.

For the 2. (the late writer, I meane) against the ministers of *Devon. &c.* Who confidently setteth downe, that, *these verses were taken out of the 14 psal. in the greek which St. Paul followed:* he might haue learned of Father *Ierom* vvho vvould haue taught him, that these verses are not taken out of the psalmes, but gathered out of sundry * psalmes, and out of *Isaiah*, and that the whole epistle
for

pag 96.
N. n. tam aposto-
loru de psalmo
desto devino
sumpsisse &c.
Hieron in lla.
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for the most parte) to the Romanes, is compyled out of the olde Testament, and that the greeke Commentary writers haue thrust through these verses (according to his phrase) with a broach, passing them over, as not haueing any right or due place in this Scripture, being not founde neiher in the Hebrew, nor 70.

vide Ierom, et
Beza in Rom: 3.
omnes Græcæ
tractatores &c.
hos versiculos
veru annotant
vid. Hieron vñ
supra,

But that I may keepe within compasse of my purpose, to demonstrate the Iudgemente of the Right and true Protestant to be contrary to the conceipt of the New Formalist, reaching out his hand tovvards the Papist: I will giue Instances and that onely of D. (a) *Whitaker* against *William Reynolds* the Papist, who concludeth in this manner: *Your Psalter hath in this place more then it should haue, which I thinke (sayth he) we may truly & properly call a Corruption.*

Whitaker Reynolds
pag 134

New Formal. Is it not a fitt and reverent thinge to bowe the knee at the name of Iesus when it is pronounced in the Gospel according to the new Cannon made in that behalfe?

Old Protest. So say the Ignorant Rhemists upon *Phil. 2. 10* D. *Fulke* answereth there at large, and so doth D.

Willett in his *Synops.* both resoluing, that due Reuerence may be done to our Saviour without such capping or kneeling.

Rhem on phil. 2.
10. Fulk ibid.
Synop pag 42

But let vs heare D. *Whitaker* (d) Thus (sayth he) to scrape on the grounde with the foote at the nameing of Iesus and not of Christ: and that specially at the reading of the Gospel, it may breede a dangerous opinion, that Iesus is better then Christ, & more worthy of reuerence: which is wicked to imagine. Thus in effect D. *Whitaker* against *Reynolds* the papist objecting as the Formalist doth.

d Whitaker in
answer to Re-
nolds reitutation
pag 199-200.

New Formal. For the calling of a Lord B. If I could not prone the same, from the written word of God: I would no

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longer

longer hold that place.

* defence of a-
pol. 120.
Bell. lib. de cleri-
us cap. 14.

Old Prot. The Romish * *Harding*, but especially *Bellarmin* that stout chapion for popery, striveth to proue by all the reasons he can the superioritie of Ministers, to be *iure divino*, that is by the law of God, and from apostolicall institution. But this assertion seemeth to imply most dangerous conclusions: *D. Willet* hath observed one (though perhaps it contents the formalist well that so it should be) namely, *that hence necessarily will follow, that other reformed Churches without this prescript forme of government by Lord Bishoppes, are Churches erroneous, if so be that this kinde of Ecclesiasticall regiment, be prescribed by God vnto his Church vnder the kingdome of the Messiah.*

Iuell against Har-
ding Apol. 122:

But for the opinion of old and true protestants, It is, that the calling of Lord Bbs. is only by humane constitutions; and therefore here I oppose the authority of one B. to another, namely that reverend Prelate of worthy memory, *B. Iuell*, who writeth thus against *Harding*, *The Primate* (saith he) *had authority over other inferior Bbs. by agreement, and custome, but neither by Christ nor Peter nor Paul, nor by any right of Gods word.*

Nowell against
Dorman p. 358.
Synop. 137. 338
Vide Whitaker
in Dns 2. um.

Of the same minde is *M. Nowell* against *Dorman*, and *D. Willet* largely confuteth *Bellarmines* reasons, proving this kinde of superiority to be but humane. Add hereunto the notable testimony of *Archbishop Cranmer*, and all the principall Clergy in *K. Henry* the 8 his time, delivered most strongly to this effect, in a treatise named, *The Institution of a christian man.* pag 59. 60.

New Forma. You haue often mentioned in this conference *Calvin* and *Beza* what tell you us of *Calvin* and *Beza*, men of
yest-

Yesterday, whose authority we respect not &c.

Indeed this is a diuillish device of the Papists, by all
meanes possible to disparadge the credit and esteame, *Old Prot.*
of these worthy men, neither list I here to sett downe,
what some cheife dealers, in their heate against the
poore ministers haue lately breathed out against the
forenamed men of God, and some other of our owne
late writers against the papists to diminish the estimate
of their worthynes: Only with acknowledgment of
my conceaved greife, for such kinde of euill presaging
and vnouth stratagems in the Church of Christ, I wil-
lingly passe it ouer and content my selfe with some little
notice thereof, studying by all means I may, to auoyd
prouocation, and hartely praying for a blessed vnity,
vvhich with some smale forbearance of our reverend
Bbs; Yea with turning of the hand (as it were), might
most happely be effected, to the aduancement of Christ
kingdom, and ioy of the Churches. The God of peace
for his Christs sake vouchsafe this vnion, that so ioy-
ning hart and hand, against the bloudy and perfidious
papistes, we might no longer tread in their filthy steps,
nor cast their dung vpon the faces of brethren, to the
lifting vp of their rebellious spirits, and causing many
most true hartey subiects, to hang downe the head and
mourne in Sion. But to the poynt in hand, that I may
disgress no further, let vs consider what the old pro-
testant hath answered the papists detracting from Calvin
&c. as in some degree the new formalist doth. *B.: a: In-*
ell against Harding, calleth M. Calvin a reverend Father,
and worthy ornament of the Church of God. And so doth
D.: b: Fulk defend him against Stapton, and D.: c: Hum-

*a B. first defence
of apol: 2 part*

pag 149

b Fulk against

Stapton fortress,

pag 71.

c Humfrid in

Campion TheG

phery against *Campion*, and other of our Divines against the papists, all giving a large testimony, to the due pray ses of these and such like faithfull witnesses of the Lord Iesus, and alas is it now come to pass that we our selues shall in this also ioyne with papists, and seeke to smother & blemish their good name and report, who haue so well deserved of vs. Who discerneth not the pestilent drift of these Locusts of Rome, by this practise, to winde and steale into the hartes of men, by degrees, a loue of their Antichristian mistery, and a loathyng of true religion, by bringing the persons of such, vwho haue ben principall patrones therof, into disgrace and obloquy.

I doe not accuse in this all who doe conforme, but doe desire the reader to call to minde myne exceptiōs, set downe in the preface, for well I know some, and am perswaded that full many, notwithstanding their conformity, as they doe from their hartes deplore, this cruell imposition of Ceremonies, and the lamentable distraction, like to ensue thervpon; so especially doe they detest, such kinde of vnfound and deceitfull dealing; but I take a new sect of upstart Formalists, who iudge our fore Fathers, in their zeale to haue gone to farre from the Romish Idolatry, and beginne to paynt over the deformities of that vvhore of Babilon, and mince the mayne poynts of Popery, and as *D. Willet* hath written (a) *By quirkes and devises, and whirlepitt poynts, opposing themselves to the foundnes in doctrine, amongst protestants alwayes professed; that it is high time (saith he) that our Eli-sha should cast salt into the springs, to heale the bitter waters.*

These are the Forerunners of religions ruine, if the keeper

a vpon 188
psalms p. 91. 91:

keeper of Israell, by the hand of our cheife governours stay not in time their dangerous course, against whom is this treatise (with the Antithesis herafter to be published) principally addrest, though some other of our brethren, of more equall & sincere mindes, falling in to defence of these formall corruptions, cannot avoyd the slipp into popish conclusions, against the groundes of our profession, as they may see by the few instances I haue heere sett downe, and therefore doe humbly admonish and beseech them in the Lord, to take heed & that in time, how by this meanes they corrupt & endanger the trvth, and the very substance it self of Religion.

For conelvsion, I thinke fitt here to set d o wne the opinion of the Old Protestant and Papist, with the New Formalist, concrneinge Councils and Synodes, whether Lay men ought to be consulted withall in matters of Religion. The Rhemists, but especially these subtile Papists : *a: Eckius: b: Bellarmin: d: Panormitan: d: Lodovicus*, stoutly dispute, not only to shutt out from Synods & Councils, lay men, as they are tearmed; but to invest Bb. alone, with a power of a determining voyce.

The formalists saith, *that God hath bound himselfe by his promis unto his Church*, (and the Synod of the Cleargy is the Church representiue) *of purpose, that men by her good direction, might in this point be releived &c. and that this is sobriety, to rest our selues upon the decrees of our Synods and Councils, &c.* This opinion of the Formalists, appeareth as by that vvhich is written & spoken; so by a speciall and mayne circumstance &c. But let vs heare the iudgment of the Old and true Protestant.

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To

vpon a 2s 15.
a hoc de consi-
liis.
b de concil lib.
1 ca. 15.
c both which
argued in the
council of Basil

Fulk in A.G. 15
against the Rhe-
mists:

Zuingli, Art: 8
explanat.

a Bilson against
the Seminares
part 2 pag 37:

Bilson against
popish Apolog:
tal 259-260

To the objection of the *Rhemists* that the Bbs. so gathered in Councell, represent the vvhole Church; *D. Fulk* answereth; they haue not the promi of Gods spirit to direct them, but so farre forth as they doe humbly submit themselves to his word; which if the greater part refuse to doe they may erre, as many Councels haue done, both generall, and provincially. And *Zuinglius*, What shall I say (saith he) of the Bishops that assemble in Councell? Are not they the church? I answer, they are members onely of this, [that is vniversall invisible] Church, if they beleue in Christ, and acknowledge him for their head. If they beleue not, they belong not vnto the Church; so far of is it, that they themselves should be the Church. But thou wilt say, they are the representatiue Church. Of that (Church) I find nothing (vvritten) in the scriptures. Of the fictions of men, every man may feigne what he list, we rest vpon the holy scriptures, against which, neither wilt thou attempt any thing if thou be a Christian. Thus saith *Zuinglius*, Bishop *Bilson* saith, (a) a generall Councell is not the Church. And a little after, If you would be further taught, that a generall Councell, is neither the vniversall Church, nor representeth the vniversall church, and that it hath erred, & may erre: we can send you to a marchant of the same stamp that your selues are of, where you shall see as much as I say debated, and commended with no small bravery. *Pigh Hierarchy. Ecclesi. lib. 6 cap. 5 et 4.* Further this protestant writer is to be commended, vvhether he teacheth in his booke against the popish apologie: How the people are bound to try, and discerne, what their Bishops enforce vpon them, before they beleue. and how that some of the auncient Fathers, referred themselves to the iudgment of the hearers. To which purpose he fitly remembreth the example of *Ambrose* chal.

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challenged by *Auxen &c.* (I refer the reader to the book.)

But for the poynt more directly. *D. Fulk* vpon the 15. of *Acts*, shewving how the whole Church (he meaneth of Ierusalem) gaue their consent vnto the decree in that first councell, mentioned in that chapter) *Yea, it is memorable* (sayth he) *that in the councell of Nice, a learned Philosopher that troubled all the Bbs., was confuted & converted by a simple Lay man.* *Ruffin lib. 1. cap. 3. histor: tripart: lib: 2. cap: 3.*

Here could I instance in *Iunius, Whitaker &c.* in their tractates against *Bellarmin* concerning Councels, and in *B: Horn* against *Fecknam* pag 111. and others: but let vs content our selues with one more English vvriter against the papists; whose argument, for that it seemeth to me very reasonable, and to stand upon good ground I vvill sett dovvn at larg. *Seeing the Councell* (saith *Doct. Willet* against *Bellarmin*) *doth represent the whole Church,* in his Synopf. pag 110. *there ought to be present and to giue sentence all sorts and callings of men; and the rather because the matter of faith, and religion is a common cause: and as well appertaineth to lay mē as to Bishops, and behoveth them also to be present. And further, it were more reasonable, that Princes and temporall Magistrats, should binde their subiects to their lawes, without their consent, then that Ecclesiasticall persons, should lay yokes vpon christians against their wills, for civyll matters are more indifferent, and left to our choysse, then spirituall are, yet wee see, that ther are noe lawes enacted in our Realme, but by the High Court of Parliament; where alwayes some are appoynted for the Commons, even the whole Nether-house, without whose consent, no act can pass, So it were very reasonable, that no law should be laide vpon the Church, without the generall consents*

consents therof.

This poynt needes so much the more to be considered of by gentlemen & other such like; for that it is thus published in a printed Sermon, preached at Pauls Crosse, after this manner as followeth. *I might here adde (saith the preacher) how in times past Emperours, Kings, and generally all Christians subscribed to the decrees of the Church, either by themselves or their substitutes. And I would to God the same order were yet observed especially, by our Iustices of peace in England.*

So likewise The-
Hinton (quasi
lurans in verba)
hath of late writ-
ten in his books
pag 48: being
beholden to
that sermon for
much of his mat-
ter, so blinded
with his owne
scorning and
trifling conceits

Is it thought meet that the cheife of the Laity should subscribe to the Canons, or Constitutions of the Synods? And is it not equall (thinke you) that the Synod should vouchsafe to consult with the cheif of the laity.

Thus farre of the agreement betweene the formalists and the papist, in argument and opinion, concerning Subscription, Ceremonyes, and some other poynts of circumstance. Much more may the Reader expect in the Antithesis (mentioned in the preface, and hereafter to be published) betweene our former divines writing against the papists, and our late writers for popish Ceremonyes, Concerning the Word, Sacraments, &c. Wherby will appeare the shaking of the very foundation it selfe. Now if here be objected, that some of the arguments & sayings set downe in this treatise, may be found in some of the Ff. I answer, that full & frequent were the Fathers in mysticall, and Allegoricall expositions & allusions, to the darkening (many times) of the proper & naturall sence of holy scripture: and denyed it cannot be, that howsoever in most thinges they are Orthodoxall, and in that respect venerable, yet in some thinges

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things they shewed themselves to be but men, build-
yng hay & stubble which the Superstitious Papist hath
raked upp together and made a heape therof to uphold
theyr Traditions and Formalities; And now our New
Formalist hath kindled the same, making to himselfe
Strange Fire that he might walke in the Sparkes ther-
of, as Isay 50. uer. last.

*The Formalist his Livery & Cognisance defendes,
By closing with the Iesuit: what euill this portendes;
Who kens it not? when Iuda flies to forge of (a) Palestine
For poyssned Darts & cunning Stratagems, to undermine
Nathaniel,* who nil commerce with Gath nor Ashkelon
But onely bath's in Shilo's pleasant streames by mou's Sion
O case Forlorne that Romish Subtily
Must underprop English Formality.*

Thus the Christian Reader may see how the Puritan
(so now accounted) is none other in uery deede, but
what the True and Old Protestant is; and hath bene,
there being not one Poynt we hould concerning Sub-
scription & Cereinonies, but the same hath bene held
by some Byshop, (a) Martyr, or speciall Man of God,
of generall Esteeme amongst vs; And therefore he who
desireth to heare the right Definition of a Puritan, let
him heare D. Fulke speake. (b) *They are called Puritans*
(sayth he) *who would haue the Church throughly reformed.*
Consider the whether by this imbytered proceeding,
and popish opposition of the new formalist, there be
not iust occasion giuen to the papist to write as he hath
done in a booke called, *newes from Spaine and Holland* af-
ter this manner as followeth.

in his reioynder to Marfall pag 168. 171. Against kneeling in the act of receaving at
B, Hooper in 6. sermon vpon Iouys before K Edw. 6. and so of the rest.

Isay 50. last ve.
where the holy
ghost testeth
such who lean
to human in-
ventions for-
king the cleare
light of the
word. vide Iuni-
um et Tiemel.
in hanc locum
a. for Philistine
r the true Israe-
lite.

b for the book
of common pra-
yer it selfe. M.
Fox in preface
to Canons of K.
Hen. 8. Edw. 6.
that many things
the in faith he
might be amon-
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agaist the rea-
ding of Apocry-
pha B, Horn. M.
Fecknam fol. 6.
B Pilkington a-
gaist the man
of Chetter fol.

48. and luel. de-
fence of apol. p.
5. ca. 3. diu. 10.
Against the sur-
plice M. Ridley

repenting his
former sinnes a-
gaist Hooper
in the booke of
acts & monu-
ments edition

1596. pa. 1367.
& edition 1576

pa. 1550. he cal-
leth it an Apis-
toy, toying tra-
pery & that he
was in that ap-
parell made a-
goodly toole.

agaist the cross
in baptis D. Fulke
the communio

The Puritan buildeth directly uppon the protestants first grounds in religion, and deduceth therof clearly and by ordinary consequence all his conclusions: which the protestant cannot deny by divinity, but only by pollicy, and humayne ordination, or by turning to catholicke answares, contrary to their owne principles: and therefore it is harde for any man sincerely to be a protestant, but that he will easily passe on also (more or lesse) to be a puritan &c. And they only in effect will be against them, who are interessed in the other side, as, Arch Bishops Bbs. Archdeacons Canons. Notaryes, registers Civill Lawyers, and the like, for not loosing their commodities. As for the collection which henc is made that the Romish religion is the true religion; for that the protestant (as the papists haue sett downe in their supplication) assayled by the puritan doth fly to their argumentes: M. Powell hath well answered to the consequence, that it is not the protestantes using of arguments, that can make them true and impregnable, but conformity with the scripture, with the force and rule of reason. But here will be objected that the old protestantes for the most part conformed themselves to the apparrell &c. True it is, that some of them in the dayes of affliction and * houre of temptation then most earnestly seekeing the Lord, when as (by all likelyhoode) theyr Iudgments were best rectified and lesse forestalled, both spake & wrote against the Popish Formalities, but no sooner was the cloud of Adversity passed over, and the sunshine of prosperity had cast downe his glad Sommer Rayes upon them, But violently were they carved away with the Current of the time; & so changed theyr Profession with theyr Condition. Some in their first & best time vvere of the same mynd vvith

papists supplica-
on pag 73. 74

See a booke en-
titled petition
to her Maestrie,

us, untill vvorlly baytes & allurementes had choaked them, some thought these Corruptions tollerable and sufferable for a time, yealding to the infirmities of the weake; as *D.* * *Fulk* hath written, and this is that iust defence which *M. Beza* maketh for *Bucer* his connivenc and tolleration of english evill Ceremonies, namely (*saith he*) vntill the Sunne (meaning the glorious light of the gossell) had scattered the thick and foggy mists of error. The like speaketh he for the reverend *Bbs.* and predecessors out of their owne (*a*) apology, written for the Church of England, as desiring a further reformation.

But how would these true harted protestants, after so long time of the gossels light how would they hau manifested their zeale, if they had seene the grossly ignorant, the notoriously scandalous, standing fast in the Lords watchtower, byers and sellers and mony changers in the Temple, some of *Amaziah*s spirit complaining every wher against faythfull *Amos*; and *Diotrephes* loving preheminance, vncontrouled, or at the least vnremoved; and so many paynfull labourers in the Lords vineyard, for paynes vnmatchable, for life and doctrine vnreprouable, disgraced, thrust out, deprived, and being most loyall true harted and faythfull subiects, yet themselues, their wiues, and poor children (wherof therbe many hundreds) exposed to misery and beggery; in so much as I haue heard some complayne, better their liues had bene taken from them, then their liuelyhood. And all this for not conforming to the *Badges of popish error*. Alas, they might beare with vs without trouble to their consciences; we cannot yeild

* *Fulk* againe
Brislow his mo-
tives, obiecing
that our Cer-
monyes were
borrowed from
them.

Vt Beza de Bu-
cero tanti sper-
dum sol verita-
tis omnes per se
nebulas disce-
ret in *Balp.* 116

a wherein they
compared the
reforming of
the Church to
the ridding of
the stable which
Hercules clen-
sed, not al could
be done at once

without shiprack of ours : where is now the extremity ? How would our worthy fore-Fathers , who were the first raylers of our Church out of Antichristian confusion , in their true loue to the gospell of *Iesus Christ*, haue disliked , and vvithstood this cruell and violent imposition of Ceremonies , this lamentable & preposterous course , especially if withall they had seene with the fearfull encrease of papists , the mayne principles of our religion infringed , and principall poynts of popery defended , by licenced and countenaunced preachers , by allowed and priuiledged vvriters ; vvherof *D. Willet* & some others haue in part already made a discovery ; And a more full Catalogue shall (if the Lord will) be presented to the veiw of the world in time convenient.

But heere is objected , that these who thus preach and write , doe and vvill protest against popery.

For answer therunto , I desire the Reader to consider vvhat *Ambrose* hath vvritten , as it is well observed and translated by another , *They may easily* (saith the Father) *be auyoyded and confuted , which at the first dash bewray all their Counsaile , but they which agree with us in many poynts , may easily deceave simple minds by their subtile secrecy , whyle they bouldster out their poysonfull doctrine by some conformitie . And Harding* truly reporteth of Pope *Honorius* , who al be it (saith he) in his owne person he favoured the heresy of the Monothelites , yet darst he not publish it in common assemblies , but contrary wise did here as they gaue him counsell , wherby it came to passe (saith Harding) that he both deposed Monothelites openly , and yet favored their opinion priuily.

So likewise vve read of the heritiques called the *Irish cillianistes* , vvho being accused of their heresie , they vv

In this meditation
vpon psa
132 pag 91
& in his booke to
the K. epist

Ambros de fide
orthodox contra
Arianos cap 1
cited by D. Wil-
let in pfa 132
pag 93. citatur
et a Georgio e-
diero in mallo
hereticorum p.
46.

Vide Jewel de
fence of apolog
pag 167
Vide Pet. Mart.
con. places and
August de me-
dico ad con-
stat.

sed v
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sed vtterly to detest and deny the same by oath, notwithstanding that in their minde they retayned still a pestiferous meanyng, nor yet did they cease to deceaue and beguile, and privity to corrupt many. Both which presidents I produce, only against such teachers and vvriters of false and vnfound positions, vvho may at some time perhapps to avoyd perill, pretend one thing, and yet intend another.

If the learned reader shall iudg that theris wanting in this treatise a continued connexion, and orderly dependancie, ther being for the most part, a sudden breaking of and abrupt passing from one thing to another, I desire him ingeneously to consider, the necessary inforcment heerof, for that tying my selfe only to sett downe what other men had said (I meane some few of the popish defences, and superstitious speeches scatteringly delivered upon severall occasions by the opposite agents against vs,) I could not so incorporate, and proportion them into one body, as a discourse might haue ben done, meerely out of a mans owne framing. Neither did I at the first intend any strict forme of a dialogue, but only in breife, vnder the persons of New Formalist, and Old Protestant, by way as it were of opugnation & answer, to giue some view how the now so tearmed Puritan, directly & truly, mayntayneth the grounds of the Protestant and reformed religion, and that the contrary part, in mayntayning their rigorous proceeding, must of necessity looke backe againe towards the flesh pottes of Rome, and miserably destroy the things that are builded.

I haue reserved much for the *Antithesis* promised &

mentioned in the beginning, and haue sent forth this little booke as a forerunner therof. But as I am writing these last lines for a perclose, there commeth into my hand aslaunderous Pamphalet (I can stile it no better) intituled the Picture of a Puritan, published by O. O. a raw divine as it seemeth, and fayne would doe som meritorious service for a benefice, who never as yet well or soundly cathechised, making a rapsody or patchery out of other mens writings, speaketh evill of that he knoweth not; of whose libell I may rightly say, ** senec. epist. nue est mendacium; per lucet si diligenter inspexeris.* That is, a ly is but thinne & glassy; if you eye it well, you shall soone spye through it.

Senec. epist.

a vt Orig: contra
Celsum lib. 2.

b Plin: histor:
lib: 35, cap. 4.

Yet least some ignorants should be overswayed vwith fayned imputations, and glosing pretences, taking shadowes for substance (a) *Non enim est periculum vt subvertatur vllus fidelium.* There is no danger least any faithfull, and wise man, who can discerne colours should be beluded by such palpable forgeries; least ignorants I say should be deceived with shadowes, (b) *vt olim ad regularum similitudinem Corvi decepti imagine ad voluntarij &c.* As Ravens on a time deceived with the likenes of howses, flew to painted cloathes about the theater in Rome to settele thereupon, as if there had beine tiles indecde, yea more senceles then these silly birdes is he vwho maketh tovvards this Picture, vvhich is neither liuely nor Artificiall.

I will therefore in few words discover, this *New Formalists* malicious strata-geme, (I doubt not but very unfavory to many who doe conforme) being in very deed, and that of old, the divelish practise of the papist.

his

His drift forsooth is, to match & paralel the Puritans (vnder which name he compriseth all such, as deny subscription and the imposed conformity) with Anabaptists and likewise to make it good, that they ioyn & consent with the most principall heretiques, of whom he reckoneth a great rabblement: and after strives to make the confort accordingly.

A *maxime* indeed it is, and principle in the schoole of Machiavellisme to accuse, though a man cannot prove; for though it strike not deep enough to wound, yet it will leane a scarre behinde.

Calumniare au-
dacter saltem ali-
quid adhibetur

The slaunderous Romanists are craft-masters in this trade to Nevv Formalist, and for the present poynt, hovv they seeke to defame the whole Church of England; casting vpon her the heresy'es of former times, as of Anabaptists, Eunomians, Catharists and of sundry others, as if we borrowed the forme of our religion, from the capitall heretiques; you may read in an Apologicall epistle sett forth by a papist pag 6. & pag 86. Where you shall finde how the papist dealeth in the selfe same manner and kinde, as the Formalist doth, making our profession as it vvere a consecration, of sundry hereticall drugs; and how that protestancy sorteth with Anabaptistry. See *D. Willet* his answer, and how they cry out against us, as if we renewed & fetched againe from hell the old and many a day condemned heresy'es, vve may read testified in the Apology of the English Church, confirmed by *Harding* in particulars; confuted by *Jewell*, *Rise is Harding* in this Rethorique, to match vs almost in every section with some heretique.

D. Willet his
answer to A. of
epistle pag. 103.

Defence of apo-
logy pag 15.

Object. But here will be objected, how the Formalist

in his picture seemeth to proue, that the puritan would take away the Supremacy and abandon all Magistracy &c.

Ansiv. What shall I say to the slaunderer, not worthy in very deece once to be named, but onely *nequid a speciosus*) the Lord reprove him; and let the most righteous iudge determine, vvwhether part doth more establish authority, ascribe to the Supremacy, and less impeach majestie, either the vnconformitant and the not subscriber for just reasons perswading his conscience, or some such New Formalists, vvwho rack & vvrest the vvritings of some innocents, to dravve & vvring out blood thence if it were possible: shall I for requitall vrge the Formalist with an opinion dangerous (as to me it seemeth) to goverment held and entertayned of late? I will onely say as some tymes it was said, *utinam argumentis tantum egisset et convitiis temperasset*: I would he had dealt like a scholler with arguments, and had kept in his revilings. But alas it is not worth the while to trouble my selfe with one so much to be pittied.

Yet least any should be seduced by such malignant accusations, and deluded most vniustly to condemne the righteous, let the christian Reader know, that this kinde of slaundering, to make the guiltlesse hatefull to Princes, is noe new trick; an old and ancient cunning it is of *Sathan* that *accuser of the brethren*, Thus *Rehum*, *Shimsa* and the rest of the Iewes adversaries, falsely accused them and the City of Ierusalem of rebellion against Kings; and vvrote vnto the King *Artaxerxes*, that if he permitted them to build the City, they would suerly pay no more tribute & ensome to him.

Thus

ut olim ille misere
cordia dignus
non invidia

Ezra 4. 9. 16.

Thus also *Sanballat, Tobiah*, and other cursed enemies of the Church, demaunded of *Nehemiah* & the Iewes that assisted him in building the wals of Ierusalem; *What is this ye doe? Will ye rebell against the King?*

Nehem 2:19

So also *Sanballat* vvrot to *Nehemy*; and as if it had ben a certayne truth, sent his letters open; and (as this man seemes to doe) named the author of the report, saying.

Nehem: 6:6

It is reported among the heathen, & Gashū hath said it, that thou and the Iewes minde to rebell; and therefore it is that yee build this wall. Finally, thus the malicious Iewes cry out against the Lord of life, when he should haue been dismissed, that he vvas an :a: enemy to Cesar; The (b) Disciple is not better then his Master, and (c) if they haue done this to the green tree, what will they doe to the dry.

Iohn 19:12

Math. 10:24

Luck. 23:31

But if vve doe consider the manner of the false papists handling the protestants, touching this very poynt, we shall finde howv the formalist & the papist doe in a manner iump together; the formalist accusing the (nowv so accounted) puritan, in effect, if not in the very same vvords, as the papist doth the protestant, for demonstration vvherof consider vvhat *Harding* sayth in this manner as followveth, *can Monarches or Princes (sayth he) seeme to be maintayned by your sectes, who teach the people to rebell for pretended religion?* so likewise that libeller in the apologicall epistle cited before slaunderously chargeth *Luther*, (that man of God) to haue vvritten *that it is the nature of the gospel to cause warres, that theris no Magistrate, no superior; that no lawe can be imposed upon Christians more then them selues will.* And for *Calvin* and *Beza*, they (saith he) vvith others decreed in their conventicles *that all lawfull policy and ciuill gouernment must be taken away and*

Full defence of

Apol. pag 18

Apol. cp. 11

pag 86

so the lying author proceedeth on, to other instances, but let these suffice. Thus the papists blush not to beely the sayntes and to accuse others, notwithstanding their ovvne dogmaticall and bloody conclusions, with their dayly most execrable practizes, do make proclamation to the vvorlde of their detestable villanyes. And doth not the formalist vse the selfe same stile against his poore brethren? *B. Jewell* and *D. Willet* haue answereed in the behalfe of our profession, and let me add thus much more, as loyalty consists not in zibas flattery, time serving, and men pleasing, (vvhich I vvould it vv ere not the knowvne and inseparable cognizance of some nev v formalists (I accuse not all that doe conforme) so I doubt not but the Lord in his good time vvill manifest the true hartes of his servants tovwards their soveraigne, and cleare their innocency as the sunne at noone day (hovv so ever novv by iniurious imputatiōs fomewhat overshadowed and clouded over) maugre the envy of malignant persons, and all Lying tounge, who take theyr Delight in speakeing euill. Our weapons are *Preces et Lachryma*, PRAYERS & TEARES; And *We will wayte upon our God with patience* in the midst of his Temple.*

Psalm:

Among other thinges I cannot but merveil that the Formalist in his Counterfeit Picture doth attempt to shaddovv out a Puritan by a Papist, making a Consort of these tvo together, vvheras all men know vvho are not vvillfully blinded, that of all sortes, the Papist can least brooke and doth most maligne the Puritan so fallly and scornefully tearmed, as his directest Opposite, as the deadliest enemy vnto that Antichrists kingdom, the

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the perfectest hater of romish superstition, witnes in all their writings their spitting of venome & gall, especially upon the precise protestant, witnes (in their supplication unto the K.) their offering a kinde of association to the protestant for the pulling downe of the puritan, as the papists in Germany did in some sort to the Lutherans for suppressing of the Calvinists intending the vtter over-throw of both, as building together against Antichrist vpon the self same foundation Christ Iesus, yet it standeth with their policy, first to shoot at them who are most opponent; witnes the paucity of papists vnder the ministry of those diligent and painfull watchmen who erst stood in the Lords watch-tower; and now enforced to wander vp and down as men forlorne and made the byword of the time, and all for not conforming in outward ceremony vnto the synagogue of Rome. witnes the papist strangely multiplying and fearfully insulting since the time of these distractions, I meane the discountenancing, inhibiting, suspending, depriving and putting out many worthy lights that did shine in darke places; witnes their conceaved hope (vpon the untimely riddance of such, who were strong obstacles in their way) of a toleration or connivency; as a papist of fort and place, being exhorted of late by a protestant, to convert and come to Church, answered. *Why (said the partie) are not you coming on apace towards us, and would you now haue me to come towards you?* Witnes their perfidious designment to lay upon the puritan the hatred of their bloody treasons, witnes their destinating and appoynting of them as sheepe to the slaughter. But why doe I thus strue to answer nothing

*Papists supplicat.
to the K. about
the 2. reason of
state*

Holcot in 1 sent
quest 3

Calvin Turcism
Reinold & Gif-
ford in prelat

a notable vn-
truth published
first by D. How-
son, both in the
pulpit, & in pri-
vate, and since Prin-
ceps & ne by
Oliver Cromwell

thing with something, for who is he (that hath not clo-
sed up his eyes for the nonce) but will consent & vote
with me in this, that the puritan & the papist are averse
one from another, and each contrary to another. *Robert*
Holcot mooved once this question, *utrum amor sit odi-*
um, as if a man should demaund *whether blacke be white,*
or white be blacke, prophane *Anaxagoras* in his time made
the whitenes of the snow disputable. And *OO* questioneth
whether a Puritan be a papist, or putteth it out of que-
stion, rather strange, and paradoxall is this kinde of dea-
ling: but as the papists on the one side goe about to
prooue the *Caluenists* (that is the protestants) to be *Tur-*
kish, so the new Formalist on the other side would
proue them to be popish, and thus they may wrest any
thing against the *Prophets & Apostles & Christ* himselfe,
I may not let passe one thing I lighted upon in turning
the booke: namely the mention of a man in *Oxfordshire*
who as the Pamphletter saith, being one of the puritan
faction, when his Fathers ribs were broken, would not
ride for a bone setter on the Saboth day. I desire the
reader to vnderstand, that both these men, the Father
and the sonne are well knowne, to some of good e-
steeme and credit about *Banbury*, being both called as I
remember by the name of *John Bayly*: the Fathers ribb
was never broken; he had a bruise indeede with a fall,
and the meanes was seasonably used, and he soone re-
covered. This party hearing himselfe and his sonne to
be traduced publicquely, first in preaching and after in
print, ypon good advisement addressed himselfe to ex-
postulate with *D. Homson*, whom this new Formalist al-
leadgeth for his author, and who indeed was the first pub-
lic-
pub-

publisher in the pulpit, but he perceiving by the evi-
 dences and iustifications of both parties, his owne mis-
 prison & misconceit, (vpon some false relation belike,
 or vpon what other ground I know not) to make the
 poore men amends; sayrly told them, that the next
 tyme his booke was printed, he would leaue out that
 story. Now I know not whether ever that booke trou-
 bled the Presse the second time or noe; But this I am
 sure that O O hath proclaimed this once againe, & di-
 vulged it to the world, and how soever he hath *D. How*
soms authority for his warrant, yet we may learn by this
 how ready they are to snatch any thing one from ano-
 ther, without any tryall of the truth, so be it they may
 bring any disgrace or contempt vpon them vvhom
 they causlessly scorne, and hate I know not for vvhath,
 vnlesse it be because they desire to keepe agood consci-
 ence before God and men. But this one is the least of
 many grosse untruthes and foule slaunders, vvhich I
 haue espyed by this my suddayne glauncing of my eye
 vpon the counterfeit, as by Gods grace shall appeare
 heerafter in time convenient, vvhon I shall come of
 purpose to descipher the misdrawne and ill featured
 lines. For this time cōtenting my selfe as in a postscript
 only to poynt towards the painter. And in very truth
 I cannot but marvile that our Bishops vvhom it con-
 cerneth, will suffer such undigested misguided and dis-
 solute discourses to fly abroad, (not only to the oblo-
 quie and disgrace of their distressed brethren at home;
 therby adding affliction to affliction vpon them, whō de-
 fyre to liue in peace vvith all due acknowledgment &
 reverend respect of their authority) but likewise vnto

sufferable disparadgmēt of our neighbour reformed & renowned Churches; whom the picturer must needs include as Anabaptisticall and hereticall; they refusing that forme of Church government which is wth vs. The God of all wisdome guide & direct those that are in authority by his owne right hand, and move their harts now at length to take some pittie & compassion upon the displaced and dispised ministers their poore wiues and children (why should there not be moderation on both sides without bitternes, vvhy should there be contention among brethren) that this partitiō wall of Ceremonies being broken downe, and vve vnited into one, might bend our vvhole forces against the bloody papists, vvho complot the destruction of both. *Satis iam (Patres) superque satis, Athei et pontificii applaudunt fabula.* Almost 300 preachers are already cyther dis- planted, inhibited or under the censure of admonition; many of them shinnyng lamps and right vvorthy lights; all of them for ought I can attaine unto, diligent and paynfull labourers, vvich vvhen they are all shut out and silenced vvith the rest, vvho through some speciall favour are not called as yet, & they also put down vvho though they doe conforme, yet are resolute against subscription, vvherof I heare there is agood nūber, hovv many vvill be left besides the vnconsonable *non resident*, the unexperienced divine, the ignorant & scandalous minister, vvho haue all lifted vp their heads of late tymes, as in the day vvherin men deuide the spoyle, and haue overspread the land as swarmes of caterpillars; vvho being as strong bars to keep the people from saving knovvledg, norrishing them vp in ignorance &

almost 300 preachers are already deposed & inhibited besides six dioceses of the province where we have yet no knowledge

and superstition, are become a principall cause of popery, athecisme and rebellion; and so must needs procure confusion in Church and Common-vvhealth.

Shall I pray vvith *Nehemiah* *O Lord remember them,*

that defile the Priesthood & breake the Covenant of Levi?

Certainly for my brethren and Neighbours sake I will wish

Nehem. 13. 29
Psalms 122

Ierusalem prosperity, and vvill bow the knees of my hart

that the hope of Israell and Saviour thereof, vvould

please to guid the eye of his annoynted, our gracious

Soveraigne tovvards the ruines of his house, that he a-

lone might be that glorious instrument to repayre the

breaches therof unto his everlasting renouvn in all the

Churches, O let us giue the Lord no rest untill he hath sett

Ezay 62. 7.

up Ierusalem the prayse of the world.

The Lord for his mercy sake giue true understand-

ing of these things, that in tyme may be prevented

and precluded, not onely an accessse to mayne popery,

but to such a mingle mangle of Religion, as that *Judah*

doe not become as *Samarita*.

Such is the streightnes of tyme and difficultie of prin-

ting, as that we are forced to publish such small

Treatises as these, and to keep in labours of greater

moment, undertaken for the clearing of this

cause, untill further opportunity, vnles the

happy allaying of this boystrous and vnlo-

ked for tempest (which we hartely pray

for) cause the suppressing of the same.

CER

CERTAYNE REASONS WHY IT
SEEMETH THAT THE PREACHERS

who refuse the subscription and ceremonies vr-
ged, should not for that their refusall be remooved
from their charges or inhibited to preach:

humbly offered to consideration.

They are in all
other things of
peaceable & duti-
full carriage & re-
fuse those things
of mere conse-
quence.

IT is confessed by all that will iudge indifferently,
that in all other things they are found as obedient
to the Lawes, as dutifull to authority, and of as
peaceable & honest carriage, as any subiects in the land.
And touching the matter in question, as it is evident
to God that seeth the hart, so they are ready to testify
it to all men vpon their oathes, that they refuse not
vpon any wilfulnes or peevisshnes, much lesse of any
contempte of authoritie, but onely because they are
perswaded in their consciences, that in yealdinge they
should sinne against Almighty God.

They have ren-
dered reasons of
their refusal, and
are ready to ren-
der more which
they refer to the
examination of
the learned

2 Of this their perswasion they haue already ren-
dered in writing, sundrie reasones, grounded (as they
are perswaded) vpon plaine texts of holy scripture, &
confirmed by euident testimonies of great deuins both
of our ovvne nation, and other cuntries. Wherunto
they haue hitherto received no answer. Which rea-
sons, togeather vvith others that they are ready to ren-
der, they freely offer to the triall and examination of
learned deuins both abroad and at home. Only this
they desire, that such of the clergie of this land may
not be their iudges, as for sundry respects may be vvor-
thyly esteemed partiall & parties in this controversie.

3 On the contrary they cannot obtaine of them
that

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that vrge these things, so much as one reasō in writing (for so they desier it, that they might seriously cōsider of it) to perswade their consciences of the lawfulness and expidiency of the things they vrge. Notwithstanding that his maiesty by his proclamation published July 16. 1604. required that they should *doe their utmost indeuours, by perswasions, conference, arguments and by all other wayes, of lowe and gentlenes, to reclaime all of the contrary parte*, and notwithstanding that many of them haue often and earnestly desiered it at their hands, both privately and publickely.

The subscriptiō such as was neuer vrged. and the ceremonies such as all other churchs haue refused.

4. Further, they humbly pray it may be considered that the subscription now forced vpon them, is such, as was never vrged in any age: and the ceremonies such as all the reformed Churches in the world haue reiected.

These Ceremonies were retained at the first but by way of interim.

5 Also, that the said ceremonies together with sundry other corruptions in our ecclesiasticall state were retained in our Church, (whē popery was banished) but by way of interim vntill the time might minister opportunity of further reformation as appeareth by the Statute of 10. Elizabeth. cap. 2. which giveth the said Queene power with the consent of the Arch-bishop of Cant. or Ecclesiasticall Commisioners, to remoue them at her plesure. As for the subscription now required it was not heard of untill about 20. yeares after; at which time it was brought in by the late Arch-bishop of Cant. without any law, for the countenancing of his owne writings against M. Cartwright.

6 For, that our state aspired still towards a further reformation; appeareth evidently by the statute of 25.

The state at the abandoning of popery, intended a further reformation

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of H. 8. cap. 19. wherein it is ordered that 32. persons should peruse the ecclesiasticall lawes, wherof the best being gathered into one booke, and confirmed by the royall assent; the rest should be abandoned. Whervpon D. Cranmer and other reverend men (delegated to this purpose,) collected many good things much crossing the practise of our pretences, into a booke yet extant, called *reformatio legum ecclesiasticarum Angliae*. And this Act repealed in Q. Maries time; was reviuied and confirmed againe 10. Eliza. cap. 1.

The greatest number of resident preachers dislike the subscription & ceremonies

7 Also, that the greatest number of resident preachers of this land doe dislike these things, For albeit there are many who chuse rather to yeild, then to forgoe their ministry and livings; yet is there hardly any one such to be found, that had not rather they were remooved then reteyned.

This dislike of the ceremonies hath bene from the first receiving of the gospel

8 And howsoever the dislike of these things, hath increased much amongst vs of late, together with the light of the gospel; yet it is not begone of late, but is as ancient as the gospel with vs, in so much as from the first receiving of the gospel and banishing of popery in the beginning of K. Edwardes time; untill this day, they haue neuer had any quiet possession in this Church of England.

The iudgement of martyrs against the meane of their death, who in their prosperity were strongly for them.

9 And heer they desire it may be considered, that the holy Martyrs & witnesses of Gods Truth, at, or neare the time of theyr martyrdoome (then when in all likelihood their iudgement was suerest from corruption) detested this popish formallity. Yea B. Ridly (howsoever in his prosperity in K. Edwards, dayes he chiefly and hotely contended with that worthy martir M.

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Hooper for the Ceremonies) yet when he was in prison for the Gospell, & stript of all worldly honor, then he wrote to M. Hooper, reconciled himselfe unto him, acknowledging it to be *(a) wisdom in him to stande AGAINST, and simplicity in himselfe to stand FOR* these disastrous Ceremonies. And at the time of his Degradation beinge neere his death, He would not indure the Surplice to touch him, but as it was put upon him by force, and then, he bitterly inveighed against it, & the rest of the Popish Apparrell, Calling the same, *(b) Foolish and abhominable, yea too fonde for a Vice in a Playe.*

a; Act: Monuments pag 1677 edit. 1570.

b; Actes. Mou. pag. 1934 edit. 1570.

10 Neither haue the Learned Ministers onely shewed theyr Dislike of them; but also the Cōmons of the land (and diuers of the Nobles also) haue at Parliamēts from time to time since the 13. yeare of Q. Elizabeth sought and labored for the removing of them.

Many Parliam. haue sought to remove them

11 And namely in this last Parliament, after two severall Committees about this matter notwithstanding the stroue to hinder the same by Inhibition from the Convocation; (for which endeavors of some, there was afterward submission made) the vvhole Nether house agreed upon a petition drawne in vvriting to be exhibited to his Majestie for that very purpose; and deputed certaine of their company to deliver it; who sought to haue done it sundry times; but could not finde the opportunity.

This last parle. agreed on a petition to his Ma- for the removing of them,

12 The said Queene also of famous memory, did at the suite of the Commons, and upon a bill preferred into the house at the Parl. holden the 14. of her raigne, signifie in expresse words, yet upon record, that her wil and pleasure was, *That no preacher or minister should be*

And Elizabeth promised that no minister should be troubled for them

impeached, or indicted, or otherwif molested or troubled, for the Rites & Ceremonies in question, as the Preamble of the faide Bill did purport: Adding these Comfortable wordes further that Her Maiefty (as Defender of the Faith) would ayd and maintaine all good Protestantes to the discouragement of all Papists. As for the subscription now so hotely urged, it vvas not then knowne or heard of.

The subscrip^{ti}o.
not much vrged
in many yeares
The ceremonies
a long time dis-
vied in many
Churches.

13 Vpon the premisses; as the subscription hath not been much vrged of late for many yeares together, save upon some few men whom the Bbs. favored not: so the Ceremonies haue growne to such a disvse in very many Churches (in some 10 yeares, in some 20, in some 30, in some more) that it would be a very strange thing and therefore also very scandalous to bring them into use againe.

14 Now as the scriptures, the judgment of a great multitude of learned men of our owne and other cuntries, of former & later times, our owne receiuing these things but by way of *Interim*, the generall dislike conceived of them, the endeavours of many of all sortes to remoue them, the *Queenes* promis that none should be troubled for them; Finally, the long disvse of them in many places: as (I say) all these things are much against these Ceremonies, and the subscription, that did put life a fresh into them when they begane to languish: So it is to be considered that many very learned & skilfull in the lawes doe affirme, that the said lawes doe not allow, but vtterly forbid such a subscription as the late *Canons* haue prescribed. For the Statute of 13 Elizabeth requyering all that are called to the ministry to subscribe to the Articles of religion, that concerne the doctrine

The subscrip^{ti}o
not warranted
by law yea con-
demned by it

doctrine of faith and sacraments *onely*; doth by necessary consequence, exclude all other subscription whatsoever.

15 As for the Ceremonies; though the booke of common prayer vsed in the late *Queenes* time; require them: yet neither is that the booke which is by law established, (differing in many things from King Edwards booke, vvhether it should differ but in 3 *onely*) as is else where proved neither doth the statute supposed to establish that booke, appoynt any penaltie for the not usinge of them.

The ceremonies
not warranted
by law.

16 This Subscription and Ceremonies, are decreed (in deed) by the *Canons* of the late Convocation: but vvhould not the Noble men and gentlemen of the land, thinke it strange if they should be pressed by some *Canon* or otherwise, without law; to subscribe, that all the lawes in the land are consonant to Gods vvord; or to conforme themselves unto the Church of Rome, in some of her superstitious rites and Ceremonies? And upon refusall should be dispossessed of their lands and livyngs? Yet this is these poore ministers case. Let the learned lawyers judge, vvwhether this be not against the great Charter. Likewise, vvwhether the Bishops and others of the said Convocation, be not excommunicated ipso facto, for infringing the liberties of the *sayde* Charter, as it is there decreed.

Other men are
not put out of
their livings by
Canons, but by
law.

17 This course is so much the more strange & harder, because many of the said Convocation, yea some of the Bishops themselves, never gave consent vnto those *Canons*. Yea, one of the Bishops hath affirmed in open place, that he and two or three more made the *Canons*.

Many of the co-
vocation never
gave consent to
these Canons
that have decreed
these things.

It is great pity it were not throughly enquired how the matters were caryed in the late Convocation; ther being some of the Bishops themselves that speake very broadly of the matter.

18 But Suppose these things were commaunded by the lawes; or that the *Canons* were to be reputed law. yet where the punishment is not determined by law; it seemeth an hard thing, and vvithout example in other cases, to lay so heavy a punishment upon them; as except the taking away of their liues, there is not a heauier to be found.

An hard thing
to lay so greata
punishment
where the law
hath determi-
ned none

19 By a Statute made in the 13 of *Eliz. cap. 12.* None should be admitted to the ministry, that is not able to answer & render to the ordinary an accopt of his faith in latin, according to the Articles of religion; or hath a speciall guift and ability to be a preacher: And all admissions to benefices, Institutions, and inductions, and all tolerations, dispensations, qualifications &c, to the contrary; are made meereley voyd in law. Yet vvho knoweth not, that there hath been great multitudes of ministers not so qualified, made, instituted, and inducted into benefices since that time; vvhich they are suffered quietly to enioy; as if there could be no law found eether to keepe them out; or to turne them backe againe, being vnlawfully crept in. Onely these paynfull and learned ministers, that haue been the meanes to vvin many thousands to the faith, and to containe them in duty to authority; they must needes be turned out of the Church; and being put out, the dores must be shut and boulded to keepe them out forever; as if their abiding in the ministry vvould be the utter ruine of the Church

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20 But admit that the lawes had taken order for these things; and had also set an heavy penalty vpon refusers; admit also that it were meet, that the lawes provided to keepe and turne out unable and unvvorthy men should sleepe, and that those onely should be put in execution that concerne these men: Yet vvhy shold such a penalty be inflicted, the smart vvherof reacheth cheifly unto the people that, haue been converted and brought knowledg faith & obedience by their meāes? Is it not possible to punish the Guilty; but we must also strike the Innocent, yea the well deseruinge, together vvith them; yea and more then them?

The punishment
is such as chiefly
toucheth the
people,

21 If it be sayd, the number of refusers vvill be but smale; and so the losse vvhich the Church shall susteine by their removal, not great: It may be considered, first, that even a smale number, is to great to be put out in this sort, and for such respects; especially in a Church so ill furnished with able men. 2 That if all were tried vvithout exception & partiality that will not subscribe and conforme; and those also noted that doe it unvvillingly and vvith some scruple of conscience; the number would not be found so smale as is supposed.

The refusers of
subscription and
conformity,
might it be spared though
they were few.

22 This appeareth evidently by that vvhich is already done. For although there hath been a great deale of cunning used by the Bishops, to blind the eyes of higher authority, and to stop the clamors of the people: purposely passinge by and wincking at diuers vvwhose judgment and practise they know vvell enough; referring some others to another time; and discharging diuers others upon speciall suite & favor: yet the names

They are many.
some 270. at
least, already.
though hitherto
many escape.

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of those that haue bene already remoued restrained, or refused to be admitted, together with those that stand vnder the censure of admonition, (and therefore may be removed or restrained when the Bs. will) their names I say being taken the first of Nouember 1605. amounted to 270. and vpward. (And yet there were 8. Bishop-pricks wherof it could not yet be learned what had be done in them.) Besides sundry, who, in the desier they had to preach the word, and to provide for their families, hauing yealded contrary to their consciences, fell into such heaviness upon it, that after they had pined away in sorrow for a time, they died of it. And besides a very great number, who hauing yealded, or promised to yeald vnto conformity, will never be brought unto subscription, whatsoever it cost them. How faithful vnto the state this dealing is; in such a time as this, when papists grow to such a multitude; and proceed to such desperate attempts against us all to remove, to silence, and disgrace so many painfull preachers of the gospel; let the wise, and those that are in authority consider.

*It is no more time
to silence Preachers.*

*The pretended
plentie of sufficient
men to
supply their places,
is not sincerely
alleged.*

23 If it be said that there are learned men enough to supply their places, It may be answered. First, that there is great difference betwixt preachers newly taken out of the schools; and experienced Pastors who haue ben long time exercised in the worke of the ministry 2 that if ther be such store of learned and able men; it is great marueil; and no less pity they are not set on work where there is need, there being such a multitude of ignorant, idle, non-resident & scandalous ministers, and so many churches vnprovided of preaching
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in the lande. And here it is uery worthy to be marked of all, that when upon suite made in the Parl. for Reformation, mention is made of putting out the Ignorant and Vnable Ministers, it is demaunded, *where shall we finde Preachers to putt in theyr Rowmes.* But novv that the question is of putting out of preachers; it is roundly and readily answered; *We haue preachers enough to supplye there places.* Are not these thinges vvritten in Gods booke.

24 It vvill be esteemed of all indifferent men, an ill recompence, of their former painfull, and fruitfull labors in the Church; thus cōtumeliously to turne them out, to disgrace them in the eyes of all the people, and to undoe them, their wiues & children; after they haue ben employed in preaching the gospel, some 10 yeares, some 20. some 30. & some more. Specially seeing they are all such men as haue lived of one benefice; and many of their benefices so smal, as they could hardly spare any thing to lay up against this evill time. And this dealing must needs be esteemed a great deale harder; because sundry of these men so proceeded with, but a very little before adventured their liues, in teaching & comforting their flookes, both in the City and other places, in the time of the late great infection; when others forsooke them. Now to turne them out immediately after such a service, may well be thought, a strange ingratitude.

It is an hard recompence after so long a time of painfull service to turne them out,

25 And heere it may be considered, that at the suppression of *Abbeys*, the *Monkes*, *Friers*, and *Nunnes*, being turned out, yet, vvere provided of stipendes duering their liues. Yea, vvhen question hath been made of re-

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Ignorant ministers kept in of pity, lest they & theirs should want in their old age. How much more &c.

moouing the Ignorant and Vlearned Ministry; this Reason hath bene alwayes of great force, *What, will yee haue them and their Families goe a begging in their declining yeares?* How much more ought the same Reason if there were none other to moue Commiseration in the behalfe of these men whom God hath made able for the worke of the ministry *and saythfull in it.* And hath also blessed their labors in a gracious measure.

This dealing with these men turneth to the dishonor of the common wealth

26 This dealing with these men cannot but be very *hurtfull* and *dishonorable* to the common wealth as that which destituteth so great a number of whole families, men women and children, and those not of the meanest sort; exposing them selues and all that depended on them unto extreame reproch and want. (A course that is not wont to be taken with the basest sort of subjects) and that so much the more; because whereas being men brought vp in study, they are not fit to be imployed in any other course of life, except teaching children; ther is a canon provided also to stand at that dore to keepe them out. Whereas also some of them hauing some, skill in phisike, might happily conuert their studies that way; and some others hauing some small stock would be glad to imploy it in some trade and dealing in the world as other subjects doe, that they might not be chargable unto others: order is also taken by the Canon that they may not so doe. As if the makers of the Canons not content to turne these men out of their livings and ministry, had sought after nothinge more, then how to turne them, and theirs a begging, to the reproch and scandall of the gospell, vvhich they haue so painfully preached.

Canon 77.

Canon 75.

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27 But it is dishonorable and hurtfull to the Church much more. Dishonorable it is at home; to see such a number of godly, graue, learned, and painfull pastors of Christ flocke, made a scorne unto the superstitious Papists, and wicked Atheistes that swarme amongst vs.

It is dishonorable, to the Church much more. & this both at home, & abroad.

28 And dishonorable in all our neighbour churches round about vs; vvhoe haue such a reverend estimation of these men; that they vvhould thinke themselves exceeding happy, if they had the knowledge of their language, that so they might be set on vvorke amongst the. This if it be not looked vnto in time, will be such a blemish vnto our Church, as no time vvill be able, to wipe or weare away.

Other Churches will condeme it exceedingly

29 Hurtfull also it is unto the Church exceedingly. And that many vvayes; For by the turning out of these men, vvell knowne to be of the number of the most painfull and diligent preachers in the land; there is grown such a scarcity of preaching in many places, that the well affected, scarcely know vvhither to goe to heare a sermon, except it be some invectiue against the puritanes.

It is also hurtful to the Church many wayes

The people in many places know not vvhither to goe to heare a profitable sermon.

30 And even in the cheifest Citie of the land vvhere preaching had vvont so to a bound; there are so few sermons on the Sabbath in the afternoone; that even those that are desierous to heare, vvvhich are but a few in respect of the multitude, know not almost vvhither to goe. To say nothing of the lamentable dissipation of many goodly assemblies on the weeke dayes; vvvhich vvvas one of the goodliest ornaments of the City: and that vvvhich rent the very hart of the popish Preists and Iesuites, with their adherents.

Few sermons in London on the Lords days in the after noone.

The goodly assemblies on the weeke dayes pitifully dissipated.

The worser by
this means
grow to profan-
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The weaker are
often ded.

Many fall away
to *Brownisme*.

The Papists in
sult & grow au-
dacious.

The best affect-
ed are grieved
every where.

31 By this meanes also the worser sort take boldnes to giue themselves over to all prophanes, even vpon the L. day; others though not so ill affected, content themselves with bare reading, as if therby they might attaine knowledg, and faith inough, to serue their turnes. And vyhich is most lamentable; the weaker sort that vvere comming on but not yet vvell seasoned vvith the truth seeing these men that taught them that little of the go spell which they haue learned, thus proceeded vvith by men of great authority and name in the Church; begin to call the truth in question; and so either goe not forward, or else are turned back againe. others that vvere of forward affections, but vveake in judgment, having the preachers of vvhom they had some likeing taken avway, and others either corrupt in doctrine, or scandalous in life put in their rowmes; by this occasion fall avway, unto the schisme & seperation of *Brownisme*.

32 The papists in the meane season, seeing these men by vvhom they vvwere cheisly scourged, thus persued; tooke such hart and corage, and greew so insolent, and audacious; that had not the Lord mercifully watched over vs, and detected their most bloudy & monstrous conspiracy; vve had been all, both Prince and people, that are of any note for profession of religion, made a pray vnto their teeth; and the holy religion of our God extinguished amongst vs.

33 The best affected and most faithfull subjects also are by this meanes greived, and their hartes thrust through as vvith a sworde continually. For vvho that hath any tast of true religion, can but sigh and sorrov, to see these men that had vvont to teach them vvith such

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such grace and power from God; not onely removed from their standing in the presence of the Lord; but exposed unto such contempt in the eyes of all men; and that by those vvho make profession of the same religion vvith them; and under a pretence of uniformitie in the Churches.

34 But vvould God these evils touched the present time alone, and did not also reach to our posterity. For vvhat father is there that vvill not be discouraged from putting his sonne to the university, seeing so many learned men after so many yeares spent in study there, and in preaching since; so ill intreated; or vvhat young student (though vvell affected to the study of Divinity) will not rather turne his minde to some other studies, then enter that Profession wheron such things are urged, as make so many Honest and Learned men to be deprived of their mainetenance and Ministry: which may breed a greater Scarfity of Able men to serue the Churches in the times to come; then is conceiued.

This course will breed a want of of fit men for the ministry in time to come;

35 As for the Contention that hath troubled this Church so many yeares; it mnst needes be continued and increased greatly by this meanes. For what learned Preacher is there, deprived, suspended, or otherwise molested for these things, that houldeth not himselfe bound in Conscience, upon any iust occasion geuen, modestly to defend himselfe and his opinion touching this subscription & ceremonies, for which he is so proceeded with in all places, and before all persons where he shal come; to say nothing of their friends & favorers; many wherof are able to say more for them, then their aduersaryes can with ease answer. The Prelates on the

It will increase contention exceedingly.

O. O. & W. W.
a T H.

All these evils
for things profit-
table to none.

These things are
not trifles, and
if they wear,
why are they so
severely urged

contrary part, & theirs; what opposition they wil make, and how whot and unchristian theer inuectives wil be; many of their sermons made in all places of the land; and sundry their bookes already published, doe shew.

36 And all these evils (or micheifes rather,) to the Churches and Common-wealth, to the present & succeeding ages: for things profitable to none, King, or subject; protestant or papist. To the Magistrate, they bring no increase of loue or loyaltie, honor or profit: To the subject no good, in soule or body, in things of this life, or that to come. The protestant careth not for them. The Papist hath not been vvon by them, but rather hardened, and hartened in his superstition; as the experience of many yeares hath prooved. For vvhere haue the papists increased more, then vvhere these Ceremonies haue been most used, (namely about Cathedral Churches) or vvhere are fewer found, then vvhere these things haue been longest out of use?

37 It is commonly alleadged, that these things are but trifles; and therefore not to be stood upon. What they are in other mens opinions, theselues best know. But that they are not trifles in these mens eyes; is evident, in that they choose rather, to vvant so many, and so great cōforts of their life (which in other cases they are not wont carelesly to cast from them) then to yeald unto them. But if they be trifles indeed, and matters of so small vawew as is pretended; vvhy are they so earnestly urged; and they not yealding to them, (and that of meere conscience, as hath been said) much more vehemently pursued, and more severely punished, then matters of greatest vveight, as the not preaching the vvord,
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non-residency, unsound doctrine, scandalous life, in those that doe conforme themselves? Is not this to make the precepts of God of no force, for mens traditions.

38 The best that they can say for them, is, that they are indifferent things. And the most that can be alleadged against these men, is, that they are blame vvorthy, for choosing rather to suffer losse of their livyngs and ministry, then to yeald obedience in indifferēt things. Whether the ceremonyes be indifferent things or no, especially some of them; and as they are now urged, is not so easy to determyne; many of these ministers affirme them otherwise, and haue geiven sundry reasons of that their judgment (yet unanswered) vvhich they desire may be vveaighed in an even ballance. As for the subscription requyred by the 36. Canon; it vvil never be prooved to be a thing indifferent, if the reasons elsewhere rendred to proue it vnlawfull be vvell examined.

These things are not indifferent.

39 But put the case that both the Ceremonies and subscription vvere things indifferent; they should be also proved to be expedient, before they should be thrust vpon the ministers of christ: especially vnder so great a penalty for why should they being the Embassadors of Christ, be laden with vnecessary burthens.

Though they weare indifferent yet they are not expedient

40 If it seemed good to the Holy Ghost, and to the holy Apostles, Elders and brethren assembled in an holy Synod, to impose no heavy burthen upon the church but to inioine them certain necessary things only (acts 15. 28.) Why should the Bbs. and others assembled in their Synod, impose upon their brethren and fellow ministers, so heavy a burthen of needles things?

Needles things should not be imposed on Gods ministers

41 If our saviour Christ being God only wise, Lord

Humaine Traditions though

Lawfull should
be dispenced
with rather
then the people
should want
their spiritual
food.

His Majesties
resolution for
these things
seemeth not to
be peremptory as is
pretended

The Bishops
have drawn
his Majesty unto
this resolution
and now lay all
the blame upon
him. thus they
deale with Q.
Elizabeth:

of Lords, and the great Arch-Bishop of our soules, dispensed with the breach of his owne ordinance (being but ceremoniall) rather then his disciples should want their bodily food: why should not our Ls. Bishops much more dispence with an humane Ceremony, yea though it were lawfull rather then the soules of so many thousandes of theyr brethren should want the Spirituall Norishment which they were wont to haue of these so many learned and painfull preachers?

42 If it be said that his Majesties resolution is peremptory, and not in thy power to change. Let the LL. Spirituall and their favorers and followers consider; that they haue been the meanes to draw him to this resolution. His Majesties indifferency & equability this way, of his owne disposition is well inough known, by that excellent book which he hath published to the world; wherein he professeth in expresse words, that he doth, *equally esteeme & reverence the godly learned of both opinions.*

43 But this hath been their dealing with *Queene Elizabeth* heertofore, and this is also their dealing with his Majestie now; to perswade him of such a Necessity of the Ceremonies; as if his Crowne could not stand upon his head without them. (For thus they reason, no Ceremonies, no Byshop. No Byshop no King.) And then when being overcome by the Light and Force of trueth they are not able to defend theyr dealinges, nor so much as to set any good colour upon them to dazell the eyes of the world; to fly to this; *The King will haue it thus, he is resolute in it, and we cannot change his Determination.* wherein they doe His Majesty that Dishonor before all his Subjects, that it is pity he should beare at a
ny

ny Subjects handes.

44 But be it so that it is His Majestyes Resolution, It is not to be doubted, but that, if they would soften theyr hartes towards theyr brethren, and tenderly respect the good of the Churches, they might by theyr humble, and earnest Mediation, and so many, and so weighty Reasons as they are able to aledge unto him: easily prevaile with His Highnes for the utter remoueing of these *Stumbling Blockes* that so much hinder the Propagation of the Gospell, and are causes of this hard Proceeding against the Ministers. His Majesties gracious disposition in such cases is sufficiently knowen unto them.

They might easily perswade his Majesty to a milder course.

45 Finally, if neither reasons from the Scriptures, nor the judgement of the Learned of our owne nation and other Cuntries, nor our manner of receiuing these thinges but by way of Interim, nor the Endeavors of so many Parliaments to haue removed them, nor the wāt of lawfull authority to maintaine them, nor the great dishonor & hurt they bring unto the Church and common wealth, in times present or to come, nor the vnprofitablenes of them, nor the easines to remoue them, if I say neither these nor any, nor all the reasons formerly set downe may perswade the abolishing and remouing of these things that cause so much trouble to so many worthy men, but that the Bs. will needs proceed to molest them as they haue begon: yet at the least this should be considered; that the exposing of these men and their families unto reproch and want; and their flocks to spiritual famine, will prouocke the displeasure of Almighty God against the land; chiefly against the

If nothing else, yet this should move that the L. cannot but be displeased with this course.

authors and special instruments of this molestation. For these men thus afflicted, will cry to him; and he will heare them. For he is mercifull.

The printer to the Reader.

Gentle reader, such as haue any experience in the mystery of printing can easily tell, how a ragged copy, absence of the author, and want of a carefull corrector, by reason of farr distance of place, doe usually bring forth slips, and oversights to the offence of the author, reader and printer himselfe. I am therefore to intreate thee gently to beare with, and carefully with thy pen to correct these principall Errata, both in the text & margin (as they are noted in this index following) before thou read the booke.

Faultes escaped in the body of the Booke.

pag 4. lin 11. put out note pag 6 lin 24. read for such is the reason: ibid. lin last read Hebrew wordes. pag 11 lin 10 read I oppose (saith he) the authority of the Church in the Apostles time. pag 12 lin 12 put out obiection. pag 13 lin 25 the letter reference a should be b and accordingly the rest transposed. pag 14, lin 18 read disaffrons. pag 17 lin 22 read by that example. pag 20 lin 7. read. for this his confidence. pag 32 lin 16 read concerning. pag 36 lin 21. the noting letter a should be b, & b, after c: pag 41 lin 21 ad volarunt. pag 47 lin 10 read rather strange &c. pag 52 lin 2 read Elizabeth, cap: pag 53 lin 7. read the practis of our moderne B B: ibid lin 8; Ecclesiasticarum. ibid lin 10. confirmed againe Elizabeth. pag 54 lin 19 read. notwithstanding the strong endevours of some to hinder the same, by inhibition from the convocation, (for which there was afterward submission made &c.

Faultes escaped in the margine.

Epist to the Reader, pag 1 note c. read &c 15, Reynolds: ibid, pag 3 note * read muros vel turre. ~~ibid read, failed for cured~~, pag 12 the note f, should be where g is & the rest accordingly transposed. pag 13 the note: notationibus in Marx. should be placed against Baronius: de Rom. ecclesi. idol against D. Reynolds 2) in his treatise of reformation &c against B. W. Hellsphaling. ibid, read, Semetion. pag 16 note b: read, Synop p. 403. pag 17 read velim illam. pag 20 the 2 quotation deuide as being & referred to b. ibid, read, Seommaticos, pag. 27 read: Apostolum de psal. tertio decimo ibid. His: om in Isa 16 poem. pag read Synop 41: pag. 29 read; Bell, jfb 1 de clericis. pag. 32 note a read loc. de conciliis pag 35 read blended pag 39 note vlt. read mendacio. pag 53 lin 28 read fiesst. pag 59. It is now no time to silence &c,

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